

THE GIFT OF UNDERSTANDING

THE
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A SECOND SERIES OF ESSAYS BY
PRENTICE MULFORD

WITH AN INTRODUCTION
BY
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INTRODUCTION

If the great and high truths have been always in the world, and if these are our real concern, the novelties will of necessity require to be introduced with a certain apology. There is a presumption regarding them that they are superfluous and impertinent. If the incapacity for new associations in the order of ideas is a sign of old age, it may stand also to be a sign of wisdom. But it so happens that occasionally the truths which are ancient assume a beauty which is new, or are seen under some new aspect, for a point of view arises in certain minds, and there is reflected on them a fresh light. Moreover, in the lesser order of ideas, if things which are practically of novelty did not transpire, the world of thought would have merely the mode of antiquity; to transpire in this manner is the sign of genius manifested, and of such is the gift of Prentice Mulford.

But the strong minds are predisposed to despise that class of literature—I am speaking of serious subjects—the appeal of which is more particularly to the lesser minds; the great minds—although these are usually merciful—are apt to grow impatient with the too prolonged consideration of the minor issues; the logical minds find it difficult to tolerate the expression of truths attained by the intuitive method when that expression does injury, however unconsciously, to the logical method. It is also hard to do full or even

reasonable justice to brilliancy, keenness and suggestion when the bright shining of these takes place amidst a good deal of the dust and rubbish which belong to the fatuity of things. It is for this reason that I should not care to recommend the essays of Prentice Mulford to the strong, great and logical thinkers, except in those comparatively rare cases when these thinkers are so highly qualified that no amount of alloy will prevent their recognition and adequate valuation of the gold which is true. Outside the people who carry the plenary warrants there is, however, a large public which is capable of appreciating what is good even in a rough setting, and there should be honour to these in their own class. It is these, I suppose, who have made three editions of Prentice Mulford's essays, according to my original selection, a thing possible in England; and it is primarily for these that I offer a supplementary collection in the present volume. I have called it the "Gift of Understanding," because this was in several respects the gift of Prentice Mulford. The title as such is a sequel to that which I chose for the first collection, namely, "The Gift of the Spirit"; and this was also his gift. He had a fine spirit of his own and a keen understanding of his own, but he had some limitations which were particular to his quality of mind, and he had several others which were probably the consequence of his environment. That I may do what is possible to put readers on their guard who may incline to consider the inferior setting and tinsel as part of the gold and the jewels, since there are many who can scarcely distinguish, I will assume this care as the theme of my introductory words, and the object will be attained, better than by the mode of

analysis, by taking some few points which arise out of the texts, and, firstly, by the consideration of certain real things which stand forth among the shadows and seemings.

It will be obvious, I think, that with Prentice Mulford we are not in the presence of a teacher, but a man of original lights. His thinking power belongs indeed to the divining or intuitive order, and owes sometimes as little as possible to what is known as the logical processes. It is because of their very imperfections, their foreshortened outlook, their occasional seeming vulgarisms, indeed their childish side of the practical scheme of things, that books like his will sometimes give strange glimpses, as, for example, of the great fact that even business schemes may have a side which makes for eternity. Sometimes Mulford's clearer lights are contained within the limits of a sentence. To give one illustration, I must believe that a writer who could say so tersely a thing so true as that "anything in this world will do for a starting-point," had some part of the real matter within him. He saw that the instruments of the great work are everywhere; that all roads lead to the heights, and all indeed to the centre; that it is not necessary to choose a certain path in order to find God, but only, in all paths, as the alchemists tell us, to remove things that are superfluous: these are the elements of sophistication, and there lie the difficulties. Whether he realised this in full, that is, to the term of its possibilities, I do not exactly know, nor does it signify specially. Like so many others, he carried his own baggage of inhibitions, but he was on the road surely, and thereon he remains for us as a signpost.

To extend this a little further will be to extend our

horizon in respect of the essays generally and of the true quality of their appeal. Let it be said, therefore, that when a man has so worked and so attained that the temptations, the hindrances and the things which are common in this world have become his aids to the spiritual resurrection, he has, apart from all formal initiations, all institutions and hierarchies, attained that grade which must be termed perfect adeptship, and he has begun to be a partaker with his consciousness of God's immanence in the external. In truth, the stones of the Holy City are about us everywhere, but we are most of us unskilled craftsmen, who build anyhow perhaps, but not upon arched foundations; and just as the sacred word is said to be wrested by some rather to destruction than to life, so is the true matter of the spiritual work of architecture—which also is everywhere—put to the uses of ignorance than of knowledge rather. I do not say this, however, because I am going to discourse of the high adeptship, which is the high sanctity, for I am speaking to the lesser circles—to those, I mean, who have thought in their hearts sufficiently to have decided that our daily bread is not particularly the bread of life, and who wish that it could be transmuted somehow into a more living substance.

Some of the essays are on the possibility of making the best of both worlds thinly transcendentalised, but this is, perhaps, one secret of their success. What they offer is so readily apprehended that even the clown and the huckster might seem able to put it into practice. It is combined also with an element of misty religion which, though it seldom lays hold on God, and has not, otherwise than remotely and dimly, conceived the Divine Union, may yet serve as a certain force of distraction from the mere consciousness of the earth.

But if I am presenting, therefore, the tocsin calls and excursions of one who worked various processes for making the best of both worlds after an unexpected manner, it is my desire to express upon this recurrent question what, if it had been given to him, he also would have liked to express and perhaps meant to, namely, that all processes are the rumours, the reflections, are at their best variations of one individual process, and its secret is this—that for the *practicus* in the grades of life it is necessary to understand that there is only one world, and that making the best of this is so to live therein that God shall be manifest continually. The latency of the Divine is in respect of our human limitations, and it lies within the hollow of our hand to remove interdicts of this kind, for we are as much in the starry heavens on this material plane as we shall be ever in the external universe. The freedom of the children of God is waiting to be conferred upon us, with all pageants and ceremonials of the high city which is within ; and if the present bondage and travail is not of our own making—which it is not indeed, or often—there is a great concourse of the elected which can come out of the prison of this Egypt. For the others, whose chance is not here, it is difficult and scarcely necessary to speak in the present connection, unless, indeed, it is to say that they also must be brought somehow from the portion of the Gentiles into the hereditament of the Israel of God. This may be in virtue of some such law as Prentice Mulford and others have termed reincarnation ; we do not know, and again it does not signify seriously ; but it is certain that if some of God's people have been laid here and now under a yoke beyond all things heavy, they are for all that the people of God, and in spite of tempest and

cloud, frozen peaks and torrid zones, the hills stand round Jerusalem.

Well, as I have indicated, Prentice Mulford would justify one to another the two sides of being, and he puts his scheme forward after a manner of his own by discoursing of the latent forces which are within us and the way of their development; of wealth and how to get it, including its relative necessity; of the proper care for ourselves, understood in the notion of love; of remembering and forgetting, with the advantage in many cases of putting the past aside and of looking forward, because it is in this way that we shall the better enter on our proper inheritance in the land of the living; of thought, and this above all—how it is born, how it is maintained and nourished, but how at the right moment this even should be set aside; and herein lies the whole mystery of contemplation, about which he knew little, seeing that it is a secret of the mystics. In the design at least, he is throughout astonishingly practical, even in the discussion of abstract questions like current definitions of justice and the proper choice among them. He speaks incidentally and otherwise of many things; of rest to a scurrying world, and not as one who has idled, but has rather been in the stress and has not found it amiss; of peace also he speaks, as one who considering the recommendation to take no thought for the morrow, has found at the roots of this that there is more real wisdom than in most of our counsels of anxiety. In spite of certain phantasies and many exaggerations, he has wise things to tell us of man, the relation of the sexes, and the maintenance in assonance and unity of the home-life. It should be noted here in particular that his words, though they halt too often, are words of

high-mindedness and chivalry concerning the office of womanhood and its great consecrations. On this subject his insight was always keen and his heart was always pure. Shall I add that he tells us in fine how all things that we most wish for, in those moments when we are most ourselves, are but the expression of God's plan concerning us, and that we cannot fail of our end if the desires within us are in firm unity with His? It is in this manner that he recognises, though perhaps only in the implicit consciousness, that there are no paths to God in the sense of a distance intervening between two points; he seems to say to us that God is here and now, but it is we who build up the walls of our own isolation. I do not know how far he meant it expressly, but the work of Prentice Mulford was chiefly in connection with casting down walls of this kind, so that he might let in air and sunlight; and these are also in God.

One of the pitfalls of casual and disordered reflection on the problems of life and its environments is the too easy expression of speculation in the terms of pantheism. Few things lend themselves more quickly and fatally to the exaggerations of inexactitude, and the danger is all the greater in reality because the last terms of the highest philosophy seem of necessity pantheistic terms. They are this, however, as the result of the last processes of ordered, logical thought, and they are set about with the safeguards of ripe experience and of that caution which is one of its great lessons. To say with Prentice Mulford that our human force is also God's force, since we are a part of the infinite, is to say something which, in its forms and modes, is untrue, which, if carried to its issues, will multiply its dangers and its difficulties as it proceeds. The right

side of the sentiment which actuates this statement is that truth which long ago told us how in God we live and move and have our being. From such notion of God encompassing we draw, indeed, as we also derive from Him; but to say this is not to confuse terms, nor yet their outcomes. It should be, however, understood as fortuitous only, and hence undesigned, that when Prentice Mulford discoursed of certain high things, it was sometimes in the foolish language of heresies; he did not know about the heresies, not indeed of the orthodoxies well; and if he might have failed to recite the Nicene Creed with perfect sincerity, it was not because he was quite intentionally pantheistic, gnostic, or even a conscious occultist, but because he spoke as he best could, and this loosely, of things the impression of which had taken him almost by storm; and it happens, which does not signify, that high conventional doctrine would look rather askance at his wording. But he was right and true at the heart, which condones much imperfection, and minimises the cold vestiges and disillusion of much nonsense.

As to all this, the better informed reader will have to remember that Prentice Mulford is the modern mind, almost apart from antecedents, trying to say that it can discern the things which are divine. Now this is of all things true, but it is not in respect of its modernity, for the way is an old way. To say that we see better because we are "in the foremost files of time," is an error of enthusiasm, arising from an accident of location, and is likely to be a hindrance, like any other error—for example, that which looks back only to the past. In respect of the divine things, they are always here and now, as we have just seen. There is no day like to-day, but this is true simply

because it is to-day, and the presence of opportunity therein is without prejudice to yesterday, as it is indeed to to-morrow. The advantage of the living moment is that, if we are properly ordered, we can profit by yesterday's mistakes, always on the understanding that we are not for that reason more inspired than Paul, or more illuminated than John. The most fatal mistake of all is to consecrate our actions without consecrating our motives. This partial dedication may be in some cases giving our bodies to be burned, but it is not having the true charity, and we are left as nothing in the end. The counsel to the rich man is how, on account of his riches, he may become that camel which passes through the eye of the needle, and so enters the Kingdom of Heaven. The counsel to the poor man is that he shall make even of his poverty a Jacob's ladder by which he can ascend with the angels, and by which at his need the angels can also come down, to carry him on the way upward when he can no longer carry himself. As it is hard, indeed, for the practical man to throw off material notions, to realise that his business world is not really the world entire, his diurnal interests the only real interests, so it is more than valuable that there are here and there a few books which make an appeal to him with motives a little raised above his own motives, or rather with those which have actuated him so continually a little exalted, just a little purified, yet speaking the same language in much the same tone and within the same measure. The schemes of redemption are many and this is assuredly one.

As Prentice Mulford wrote much and freely, though practically all outside his essays has perished long since in the great gulf of journalism, and as his freedom was

set apart from care, while he was devoid, as I have said, of antecedents which could be called favourable, it must be expected that much even of what remains counts rather amidst waste and wreckage ; but, in spite of weary reiteration and no little wildness, he is invariably fresh ; at rare points he touches the literary quality ; and there are occasions when his rude gift of insight is almost perfect. I do not know that of its own kind a truer note could be struck than his discourse upon the higher love of self, since we are kings and princes in exile, and it is becoming that in all things we should treat ourselves with great courtesy and dignity. The true honour and chivalry must begin at home, and if any one will reflect on this statement, he will see that herein is the root of all perfection. The spirit which renounces for ever all sin and meanness rises thereby to an apprehension of its native and essential worth. It is because our titles are so great that we must confess in all things to the highest. To that whence we came we owe this consideration and respect, the foundation of which is gratitude rather than pride.

On occasion, though perhaps I must say on comparatively infrequent occasions, a great truth is put forward with entire clearness, and is one of a kind which might not be connected with the particular field of the writer, nor is it always certain that he was acquainted, at best, with its full import. When he says that the Church has held, and does hold to-day, the clues which shall yet weld together in a consistent whole what men call science and what they call religion, he is, for the moment at least, a thyrsis-bearer in the ceremonial mysteries of sanctity. It matters nothing if, also unconsciously, he has qualified the statement almost out of life in some other essay, or perhaps even in the same

essay, for this means merely that he divined at certain times more clearly and profoundly than he may have thought for the most part. I set aside, moreover, the particular construction which he may place on religion when he seeks to define it, or on science when he covenants to describe what he understands precisely by the body positive of external knowledge. Let me say on my own part, for him and for all others who have so far inherited only the lesser share of their patrimony in the spiritual consciousness, that the processes of religion are those of the only vital gnosis; and all that the authorities who are enthroned in the kingdom of this world would set forth as science, is but so much matter of convenience which smooths the way for the pursuit of the one thing needful. Herein is their title to toleration, their redemption from simple impertinence, their license even to existence; in so far as they keep thereto they are to that extent sanctified, as the porter who cleans the outer steps of the temple is doing the holy work if he does it in the right spirit.

But when the porter assumes the vestments of the high priest and speaks from the chair of doctrine, it is then that we look for great follies and great aberrations; but when, having desecrated the sanctuary, he enthrones himself above all that is called God, we know then in our hearts that this is the reign of Anti-Christ, to which some part of the nations, or, perhaps, more correctly, their rulers seem saying at this day: "Thy Kingdom come." What will come is perhaps the cataclysm, like a thief in the night; but let us at least say in our heart of hearts: "Deliver us from evil." Let us also accept every convenience offered us by modern science to the full extent of our requirements, but outside its own pro-

vince let us admit nothing in return and sign nothing—above all, any concordat. Remember that we may use the mammon of unrighteousness but not make friends therewith, lest it should bring us into everlasting dwellings.

The secret of human environment is the secret of many inhibitions. Science has taught us how to distinguish, trace, avoid and find antidotes for the organic and inorganic toxics with which we are surrounded, but it has not taught us how to avoid the metaphysical and spiritual venom which we absorb one from another, and it is with antidotes of this kind that Prentice Mulford deals throughout his essays. Much that he says is good and true within its own measure, but the secret science of supernatural grace can alone teach the true way by the illuminated direction of the will, the consecration of motive, and the sanctification of the inward self. Disease is from without and within, but the true healing comes from within only, though some of the means and opportunities may be offered, or at least apparently, from without ourselves. I think here that Prentice Mulford did recognise in a certain vague way one thing which he never expressed clearly. About ordinary things he was so clear, as a rule, that it is difficult to escape apprehension, even when this is desirable. But he had not learned the language of the heights, and there are many things which he may have wanted to say but could not, because of this limitation. He recognised, I think, that to begin by an attempt to heal the body is to begin at the wrong end, but it is only with difficulty and some confusion of mind that he gets away from the medicine of the body or that of the lesser intellectual part. He knows well enough that the true physician is within, but he does not say

steadfastly to this being: "Physician, heal thyself, before trying to ameliorate that which is without thee, however close in relation." Yet this is the more perfect way, whence it is utterly the most important, because here is the root of health, and of that health which is going to survive the body.

There is another great saying in one of his papers which may be mentioned at this point, because I think that again he could scarcely have conceived its issues at the highest. He tells us that "Mary's soul reached far into the higher realm of mind, from whence came Christ's spirit." St. Leo and Gregory the Great would respond with antiphons and plaudits, because this is the mystery of all seen for a moment in vision. It was truly the soul of the Virgin which went up in order that Christ might come down, for, as the Latin Breviary also says: "She conceived in her heart before she conceived in her body." This brief statement of Mulford's is an illustration of another truth—that there are so many things which remain to express in the high order of exotic doctrine that one almost ceases from writing because of the multiplicity of subjects and the great insistence. It shows also that if the real meaning of the words which we use daily were suddenly to dawn upon the speaker, he might often be astounded at his profundity. Even as a Christian Mystic, I might be tempted to confess that I have one limitation, if, indeed, this description is exact, or so much as tolerable; I might confess that I have found the same thing everywhere so fully in all ages and all lands that I can scarcely, Christian though I be, accept the vision of the divine humanity in Jesus as the exclusive content of the entire mystic term, though this has been put forward by thinkers who class as mystics. But a statement of

Mulford's kind is on this account the more enlightening and does the more to dissolve difficulties, because it shows that the great mystery even in space and time is an issue of causes which were outside time and space, and how the flesh profiteth nothing except as the final presentation on the external side of that which comes from within and signifies only and truly on account of its genealogy. It may be remembered here that the last thing which a true mystic seeks is to read certain meanings into the outside world. He is concerned with interpreting the messages which are uttered without by the messages which testify within.

When, on the other hand, Prentice Mulford discourses of spirit communion, he has nothing to tell us beyond the time-worn tidings which for something approaching a century have reached us from that bourne whence no traveller has returned who was worth hearing. He has nothing better than has the medium for messages of this order; that is to say, he has only expatiations on conventional evidences concerning a future life. Now, the universe is too large and too great to have room for return of this kind. The desire which prompts the belief is human indeed, but it belongs to that phase of humanity which must be set aside if we, or any one, are really to go forward in eternity. And it is by taking as a watchword this single term "Forward" that we shall get the commensurate notion of spirit communion with those who have passed in our love. All desirable communion is only in the higher consciousness; the perfect communion is only in the term of the research; and if that time comes, as come it will, when we know even as we are known, we shall be joined in that knowledge with all who have either attained with us or can be raised by us, because union is

union, and eternity makes no exception. Manifestation to the physical or psychic senses matters little and less than nothing, and it is a pitiable conception which we get in some of these papers concerning the unfortunate soul who is condemned to return here—that is, to those whom it has left—in order that it may learn of them. The truth is that spiritualism has no philosophical programme ; it is doubtful evidence concerning an alleged fact, and for the rest a question of environment. The phenomena, on a proper understanding, have their use otherwise, but amidst the chaos of believers and sceptics, no one has yet put the true point of view about spiritualism. This is scarcely the place to attempt it, but to illustrate one order of hypothesis and experience by the experience and speculations of another order, it may be said that spiritualism is in much the same position as physical alchemy. From the literature of the latter subject it is impossible to state certainly that metallic transmutation occurred in the past, but those who followed this quest had strange dreams and a body of curious knowledge. From the study of the literature of spiritualism it seems impossible, in like manner, to affirm that, according to sound evidence, the dead have ever returned ; but, the central claim set aside, its practical development has produced a group of phenomena which, in their proper understanding, are of great and serious importance.

I believe that we are surrounded by many watchers, and I believe also that among this crowd of witnesses there are those who help us and those whose design is to hinder. It is not, however, from the unconscious operation of such forces that we are really hindered or helped, by way of necessity. I remember that, according to the Kabalaists, the whole creation con-

stitutes the testimony in chief of that infinite goodwill which is the manifested form of the Divine Goodness. Now, I conceive, it is intolerable that any order of the universe should permit human nature to be led, either physically or spiritually, in the direction of a destruction over which it has no control, by the interposition of powers about which it can know nothing. This is unfortunately one of the theses which are presented for our acceptance by Prentice Mulford. I conclude, on the contrary, that all things essential and vital are between the hands of a man's own will, though even then, by reason of heredity and environment, he cannot be said to mount otherwise than hardly to eternal life. I recognise that if, as it is suggested, certain unseen powers run the wretched athlete even to the exhaustion of his strength, his athletic strength does not particularly make for the life which is eternal, nor need his exhaustion mar his chance therein; but it is against the principle of the interference that we must in our reason protest, discrediting such a scheme entirely, in the absence of all evidence concerning it, lest we should come in time to believe that our salvation, like our destruction, is dependent on others than ourselves.

The keynote of a certain limitation is found here, showing that Prentice Mulford was, in several respects, still an earth-bound spirit. Again, he says, and almost obviously he was addressing the man in the street, who might be tentatively assumed to have grown a little dissatisfied with the street, a little uncertain whether it was the nearest possible approach to Paradise, or the gate and the way thereof:—"You were something in the past," he says, "but less, and that far, than you are to-day." Perhaps it may be confessed that we

have only a small concern with the man in the street, except in so far as we "faintly hold the larger hope" concerning him; but I suppose that the same statement was intended to obtain generally, and, on my part, I cleave rather to the great, old doctrines founded on recollections and intuitions which are yet and far older—those, I mean, which tell us how man's spirit comes from afar. The antecedents of the body, of the natural man even, signify nothing, and I should no less stand fast to eternity if it happened that Darwin were right and that our progenitors climbed trees. The fables of the sciences are like the fables of folk-lore and its specialists concerning the Holy Graal. They are still more like, if you prefer it, the story of the kings who reigned in Edom before a king reigned over Israel.

Turning now to more general considerations, I think that Prentice Mulford recognised, though a little sub-consciously, that deep root of our being in which the essences and ultimates of soul and body are joined. This state is analogous to two other states which are known only as we approach the term of our research: (a) When the positive becomes the negative that it may be again and infinitely positive; (b) When at some far height there is a substituted absorption of our nature, so that God is all in all. We have not, therefore, taken flesh by accident, but by the working of a power from within; our present status and environment are a manifestation of our inward selves, just as our attainment of the stature of the angels will come about by a more perfect manifestation of that which at this stage lies so utterly *perdu* behind us. But if I say *perdu*, I mean in the sense that the sea hath its pearls, and we know that they are not lost, though they are con-

cealed profoundly. I mean also that the grace of the higher fortune, with its promise of the future before us, when properly understood, is the compassionate grace of all, and this is why it is so certain, in spite of all doubting hearts and the uncertainties of the present time.

Both in this and in other respects, it can be scarcely said that the power of intellectual demonstration was given to Prentice Mulford; he affirms, and that strongly, in every direction towards which he has the faculty of sight. The value of his positive spirit is the extent of his spiritual intuition, but very often when he may be right in respect of the root-fact his insufficiency of presentation becomes almost hopeless. Logically and evidentially, there could be nothing in a more pitiable plight than the doctrine of reincarnation as he expounds it; but his conviction is so firm and his apparent intuition is so keen that they compel respect, if they do not enlist sympathy, and to many they must carry conviction. These kinds of feeling are infective for those who are predisposed. I am not to be counted in their number, because the antecedents and traditions of my school have not found room for the doctrine, at least as the expression of an universal law, and because I shrink by intellectual instinct from the attempt to erect into such universal law that which, by a tolerable hypothesis, can at most be regarded as occasional and perhaps even as sporadic. I believe also that we are nearer to the union than the system of the æons can allow.

It is with other sentiments that one approaches such speculations as that of immortality in the flesh, though what appears more literally on the surface was that which was the less designed by Prentice Mulford, and its more grotesque part is largely an inefficiency of

expression. The man who says that our material body is capable of indefinite renewal is outside the order and the reason. The greater law of Nature does not provide for that which is less than needful. Care may prolong physical life, but care does not immortalise ; to say otherwise is to rave.

There are other follies and exaggerations, though it is scarcely of consequence to enumerate them, as they appear too plainly upon the surface. It is, I suppose, to be expected that, untutored, as we have seen, through want of opportunity and somewhat positive by disposition, Mulford not infrequently held strong views about the value of which he was scarcely qualified to judge ; his characterisation of our two memories is an instance in point, for the one which he terms material is much too complex to be restricted in its office as he attempts to limit it, while the other, though intuitively he may be right, is a memory which on this plane, or at least normally, does not remember at all. From the thesis of the man who does not think and the lily which does, I do not see that we can extract anything that is serious. It reminds me of the lady lecturer who said that the vegetable world, taken generally, was on a higher plane than that of man ; there are cases in which one does not trouble to dispute or even to protest. The truth is that Prentice Mulford's flow of casual thought was a good deal more regular than consecutive, and, if we took him in all his moments, we should have in fine to leave him ; amidst the chaffer and traffic there is, however, the continual thought which glistens, the intuition which shines, and it is these which place him low enough down, indeed, in the ladder of the mystic life, but still there. Much can be forgiven to those who see much, even when their mode of divination is

put forward under the doubtful device of improving daily business. That business is more properly and only governed by the ordinary forms of shrewdness, and the best evidence that his method was not a practical instrument is that it never helped its author to make a regular penny, except by the sale of his essays. All this is not to say that there is no real office in these essays, no mission—if the expression can be tolerated—in the work of Prentice Mulford. I can conceive and appreciate his ability to lead many in a right and true direction for whom the higher spiritual truth is outside the horizon.

That also which he could not attain, that which exceeded his capacity, namely, to secure material prosperity, may have served him better in its absence than he could have been served by its presence. He learned the relatively great secret of doing without it and other things which would stand in his own mind for all, or practically all, were added unto him. He came to see that the pursuit of money—whether great wealth or a pittance—served no man anything when it was placed in his mind before the pursuit of eternal life; he came also to see that the mammon of the poor man took him as far from salvation as the mammon of the rich. But his light, his sweetness and his sanity kept him from the opposite extreme; he did not, like Eirenæus Philalethes, the alchemist, despise money as a “filthy idol” and a “vain nothingness.” Over this the alchemist was justified, because, by the assumption of his sealed books, he had all wealth at his command but Mulford would not have been justified, because he was penniless and had every reason to know that money was a lesser good, so long as it was not placed before God. A certain astuteness of mind, manifested

by an almost artless process of natural casuistry, is illustrated by his counsel of prudence, which tells us to make money so that we can attain those higher things which money cannot insure. There is, therefore, a frugality, a parsimony, even a certain covetousness, which will make for the Kingdom of Heaven, or can be deflected to that intent. Perhaps, in one respect, Prentice Mulford is himself not altogether unlike an insufficiently equipped alchemist, who, pretending to the secret of all material wealth, must yet have recourse to a patron for the means to continue his processes. It is a little sorrowfully comic that he who puts forward such strange yet obvious secrets for getting on in the world could at no time command in his proper person even a slender security for the daily needs of life.

I am afraid also that, in dilating on the powers that can be attained by the careful application of his various processes, he is a little inclined to forget that what is more important is the graces. He sees the whole strength of simplicity, but he does not see simplicity as the seal of things that are eternal. He is so much concerned with making the best of this world that the world, in his hands, seems to assume some aspects of an abiding city, apart from that city which is eternal. I think further that he regretted, in the presence of the man who had made his dollars, the fact that he had not made them also, but in accordance with his own formulæ, that is to say, saving his dedication, such as it was, to the things, as he conceived them, that are above; he is sorry that his wealthy neighbour, having done so much materially, had not contrived to do more; he would teach him gladly how he might, and he believes that he knows the way. But he would like, as a palpable warrant and indefectible title, to have the

right of saying: "See how, after my own manner, I have performed your task; I have gained all that you have, but I have also something that is more precious; I have known how to keep my hands clean and my heart fixed upon those wider issues which so far have somehow escaped you. You are really sick among your riches, and you lie amidst them as a man turning on his bed of sorrow. I could tell you how to take up your bed and walk in the way of health." Unfortunately he recognised that he was, in a certain sense, disqualified, because his own bed was a mere pallet, and he had retired to the suburbs of the city with only forty dollars to spare for his cabin in the woodland. He had scarcely the strength to affirm alternatively that "with what I possess in my mind this tenement is better than your mansion; it is really I who am rich and you who are still in poverty." It is difficult to think, therefore, that he had true healing to offer, but he had his anodynes, and the point of importance is that the people to whom he spoke were scarcely open to healing, for which reason his alleviations and palliatives were perhaps more practical than the true medicine. It is generally useless to say to the man in the world, the man who is immersed in business, the man who, even in his moments of ease and distraction, has never conceived anything outside the horizon of commerce and material life, that if he would attain eternity he must sin no more, and that if he thinks in his heart he can see clearly how little he has ever had occasion to sin.

A certain sense of sincerity makes it necessary for me to add, as this notice draws to its term, a few words as to what I have done personally in respect of the papers which follow. I have performed what has seemed to me an act of honourable consideration to-

ward one who, by many of us, is not untenderly remembered. I have made certain verbal revisions, and, indeed, rather freely, in the text of the essays, so as to minimise tautologies and the effects of simple carelessness in the manner of expression. In much the same way one might correct an illiterate inscription on the memorial tablet of a departed friend. To prune the redundancies, the repetitions from page to page and from essay to essay would be a task almost impossible, and I have, therefore, been constrained to let these and other imperfections remain, resisting also the temptation to substitute for a paper which, though in some respects superfluous, is in consonance with a representative scheme—some other paper which might seem more independent in its subject and yet, in more important respects, could only be called ill-chosen. The truth is that the procession of Prentice Mulford's successive numbers is rather a melancholy pageant; he had no native power of self-expression, and he fared the worse in proceeding. Never did sentences halt and trip as his do; almost never did the writer of penny dreadfuls bring quite such a meagre vocabulary to any task of story telling; he is at an everlasting loss for commonly appropriate words to express his most common notions; and it is rarely that in all his volumes he wrote one well-turned sentence. The ear of the general reader is still so far uneducated that, in most cases, his defects will pass unnoticed, but to others they may be a real hindrance. Even the well-turned sentence may lead us on the way of life, granting that the thought which makes for perfection is the essential matter on which expression to be perfect must work. All success, however, is the evidence of a certain quality, gift, or faculty of some kind, and that kind

possessed by Prentice Mulford is peculiarly easy to distinguish. His work, as I have said, is alive, and its phase of life belongs to the spiritual order. In several respects it may seem low down in the scale, but it is there, and in this is its warrant. It is also in this sense the beginning of those things which are eternal.

I have indicated that Prentice Mulford did not improve with practice; he learned nothing, and he also forgot nothing; his mistakes are precisely the same, his sense of assonance and order is still non-existent rather than rudimentary. All that he has to tell us could be said in a third of the space which he occupies, and he fills it not by reason of decoration or entirely of prolixity, but by reflections and echoes of what has occurred to him previously; he has not progressed one real step from the time when he began his first essay to the time when he finished the last. It did not matter to the people who read him then, nor does it matter to many who may read him at this day. I believe, however, that a book of more than usual suggestion could be made by the reduction of all that he has written into a treasury of detached thoughts; by this process his work might be made to glisten, while as it is he is only stirring continually his own pool with another stick, and what he brings to the surface is the sediment of his old thought.

Outside the simple fact of intuition which we find in Prentice Mulford, outside his metaphysical *savoir faire*—if that is an expression which will be tolerated—and all that detaches him from the common region of conventions, perhaps also from the common emotions, there is much, or there is at least something, which appeals to those other and higher ways of thought that are intended by persons who use, with an adequate know-

ledge, the word *Mysticism*. At times we are reminded of these directly and at others perhaps at a distance, but the fact, on either alternative, serves the same purpose for the present unofficial reflections; and they will enable me at the close to say a few further words of the greater issues without really departing from the subject in chief. Possibly, if mystic doctrine had been set before the writer of these essays in the usual terms of that doctrine, he would have been disposed to protest, because his own intellectual baggage was not brought over from the past, of which he had little knowledge and little tolerance. He was, I think, rather biologised by the proverbial counsel of Longfellow, and did not realise, even along his own lines, that we have something more to do very often than to let the dead past bury its dead; we have to guard against its resurrection, and, sometimes, with no less caution than those who, in the old legends, hindered the resurrection of a vampire. There are, however, sacred pasts, and the evocation of these may be like invoking angels. There are also the pasts which are not of this personality, but of man in the archetype—that spirit from which the soul of man was divorced before she entered on her exile. Finally, on this earth there is the past of experience, but I do not specify here that accumulation of knowledge which may be said to have placed man in “the foremost files of time”; I speak only of the experience which comes within the mystic life. The warrants of that life are an inheritance from the past, and to throw over or to minimise the value of that experience is to do worse than to burn our ships after reaching a desert shore.

It is in the way of this experience that we learn, after another and a higher manner, how to make the

best of both worlds, on the understanding that, after the due observance of all the warranted offices in the external order, and, indeed, because of that observance, there is in reality, as I have sought to show at the beginning, one only world remaining for our consideration in fine; that it is a world which is immediately realisable; and that it has not entered into the heart of man to conceive what God has prepared for those who, being themselves prepared, have taken their heart in their hands and have gone therein. Outside this consideration material life is like a great Stock Exchange speculation, in which we deal with securities that, for the most part, have not been proved in respect of their final values; within it we are dealing with certitudes, with values which are known beforehand, and with an increment which never fails. It follows, therefore, that most people, having tried everything but sanctity, may have it recommended to their consideration, at least in the adventurous spirit, after the failure of the other experiments. They will find that the dispensation of humanity is *sub sacramento mirabile*. It is better to fall with the face towards Jerusalem than to be exalted with our eyes on Babylon. Hereof, therefore, is Prentice Mulford's "Gift of Understanding," as of one who has taken knowledge by the way and has found it serve him—even a Gift of the Spirit, as one saying: "I seek to make all things good. Amen, therefore Thy day shall come."

ARTHUR EDWARD WAITE.

FORCE, AND HOW TO GET IT

IF a medicine were found which would put in a man or woman, boy or girl, force and force of character—power and capacity to do business, power to influence and govern—such a medicine would have a very ready sale. Yet keeping yourself in a certain condition of mind will add continually to your force or force of character; and whatever you so add can never be lost. That condition is the keeping of the mind in the constant desire for force. Desire for a thing or for a quality of mind is a power always drawing that thing or quality, whether for good or evil.

Force is an unseen substance as real as anything which you see. The more force that you call to you, the more and more power do you gather to attract force, because like attracts like in all elements, seen or unseen. Globules of quicksilver mingle and form one mass; trees of the same species grow together; sheep herd with sheep and not with cows; tramps consort with tramps, because dejected, weak, despondent human spirit naturally runs to other dejected, despondent, un-ambitious human spirit; just as men of force, push and determination naturally drift, associate, plan and work with other men of force, push and determination.

What is force? If you have a purpose, a project, a business, and if, in presenting it or pushing it on people who may at first be indifferent or hostile, you can

always keep up your spirits, your energy, your confidence, your enthusiasm in that business, you have force. If, after a few attempts, you become discouraged, disheartened and despondent you lack force. The pedlar who goes from door to door and persists in offering his wares despite all rebuffs, snubs and doors slammed in his face, maintaining all the while a cheerful mood, he also has force. That pedlar is winning his way up to a larger business. It was Cyrus W. Field's force that made at last the Atlantic cable a success, despite failure after failure, breakage after breakage, all the invectives and growls of enraged and despairing shareholders. That quality in Mr. Field was a spiritual power; the force in any man or woman who plans a business, persists in it and pushes it into success, is again a spiritual power; and the very core, root, origin and corner-stone of that power lies in the quiet, persistent resolve to have force, the constant imaging or imagining of yourself as an ever-increasing power.

When you hold to such resolve and imagining, you are not only attracting force, never to be lost, but you are also sending from you, night and day, a current of force or thought which is pushing your plan, scheme or business ahead. It is acting on other minds far and near, putting ideas into those minds in favour of your idea, making them say when you meet them in person and put out your plan: "That's just what I need;" or, "That's just what I want;" or, "That's just what I've been thinking about."

Force is the power which lifts quickly out of discouragement. Force is the power which, after a night of dejection and perhaps tears, takes you out in the

morning, restores your hope and your confidence in yourself, gives you new plans, new ideas, and presents new opportunities. Force is that quality or element which makes you stop brooding over mistakes or disappointments, and starts you again on the main track towards success. Force always turns your face toward ultimate success, and away from failure. You will find this element in every successful business man. It is a spiritual power, whether used by a good man or a bad one; whether used by the Good Samaritan in dressing wounds, or the Pharisee in making long prayers; whether used by a company of male or female gossips in tearing somebody's character to pieces and sending them through the air a current of injurious thought or force, or by a company of friends whose talk has only for its aim the benefit of others. You can have more and more of this quality by desiring it, or demanding it, when alone. But you can get far more of it by so desiring it in the company of such people as have a certain faith in the truth of the law, and that the more minds who come together to call for force, the more will each one receive through such co-operation of demand.

Read the above sentence over again. It conveys a truth, so far as it is in the writer's power to state it, which is of mighty import on the bread-and-butter, practical side of life. Force is the element which drives away fear. It is the element which gives you tact and address. As you increase it, you can stand and assert yourself before those who in the past have browbeaten you, bullied you, and overcome you by force of stronger will tyrannically exercised. This is the power constantly used against those who are trying

to get up in the world. No matter how good, how amiable, how well-disposed you are toward others, if you lack force, if you lack the ability to assert yourself or get justice, if your wits are driven out of you temporarily by a snub, a frown, a sneer, you cannot succeed in the world; you cannot have that to which you are justly entitled. Force is that quality or element which, in case you receive a sudden shock, a misfortune, an unexpected failure, causes you quickly to rally, get yourself together again, forget all the trouble, in new efforts to push ahead. Force is that spiritual element which must rule the material. In the physical world there will always be accidents and failures. Houses will decay or burn; business may not succeed for a time according to our hopes; friends may prove wanting in the season of need. Trials must come in every phase of life, until they cease to be trials through your growing force. What now may be to you as mountains will in the future, through getting more force, be but as mole-hills. You may not to-day fear the person or thing which in your childhood was a terror to you. Why? Because you have more force, more wisdom; and wisdom and force mean the same thing. But wisdom is seeing by the mind's eye. It is *not* the knowing or holding in memory of a store of assertions or opinions gathered from books or men.

Why force should come to us when we set our minds toward it in the attitude of prayer or demand, is a mystery. Probably it will always remain one. It is not desirable to be ever occupied in the endeavour to unravel mysteries. The mystery of existence will always increase. To solve it is to try and find bounds for endless space. We need only to know

that which will do us real good for the hour and the day.

It is a truth that we can get more and more force by simply asking for it: and it is within the possibilities of human spirit to get so much that through it the material world can be wholly subdued and ruled. Then misfortunes are impossible. For if they do come, you have always the power to build up again. You may be turned on the street without food or shelter; yet if you have grown to a full confidence and faith in this power, you will feel certain that by keeping your mind calling for force, force will come to you to relieve your difficulties. It will come in the shape of a friend, or an idea to be acted on immediately. To call or pray for force is to connect yourself with the higher thought-realm of force; and out of this there will always come element or individualised spirit to give aid in some way. But all aid coming from individuals, seen or unseen, cannot be lasting. If you depend in any way on another, you cease to call for force. You are then content to be carried, not to walk with your own limbs. You are also as much a reservoir—a vessel whose mouth can be turned toward this power, to receive it—as the other person on whose force of character you depend. You want to earn the house you live in, the carriage you ride in, the clothes you wear, the food you eat. Call, demand, pray for force, then for wisdom to apply it, and you can earn these.

When, through prayer or demand, you have gained force, ask for wisdom to direct it. You can direct your own force to injure or benefit yourself. You can

use your force on a whim or an imaginary necessity. You may run about half a day to buy something which you do not need. You may employ two hours in cheapening an article ten cents; in so doing, you may use up the same force which might have made you ten dollars. It is not enough to be merely industrious. Mere industry can use up valuable force in scouring the bottom of tin pans, or counting the tacks in the parlour carpet. It is quite as important to know where, or on what, to put your industry or force, so that it shall bring the best result.

If you spend half-an-hour in moping, or fretting, or frantic hurry, or indecision, you spend the same force, the same material, the same element, which, turned in some other channel, would push your business, or do you good in some way. The question which we need to ask every morning is: "I have now a certain amount of force for to-day. How shall I expend it so as to get the best results—the most lasting happiness out of the day?" When you arise in the morning, if you need force to push things—if you feel timid and like shrinking away from people—then simply think of force. Keep the word, the idea, in your thoughts as much as possible. That will set your mind in the direction of force. What you think of, that you are always attracting.

The mood in which you keep your mind is a force in the kingdom of Nature, as much as the current of air or electricity. The thoughts ever going in a current from you are forces acting on other minds, and as real in such action, though unseen, as is the push of your arm against a door. Your force does not stop with the action of your muscles, but in

thought can go, and may now be going, hundreds and thousands of miles from your body, acting on and affecting other minds, for good or ill, as you put out good or ill thought toward them. Force is that which gives you daily new idea, plan, suggestion, as to business. The methods for every successful business are always changing. Fertility of invention is force. A. T. Stewart's force begot a new method for carrying on the dry-goods business. The same force which begets a new idea also pushes it. If the timid inventor called for force to put his invention before the public he would get it. Now he often starves in the corner, while the man who knows only how to use force to push an invention takes the inventor's property and makes thereby a fortune.

Sometimes the unsuccessful but talented artist fails to sell his pictures, because he fails to cultivate or bring himself properly before society; while the inferior artist finds a ready market for his work, because he keeps himself favourably before the world. If you stand and point and make faces at the world, no matter how valuable your goods, it will not be so ready to buy of you. It is also a part of life's business and happiness to make ourselves inviting to others. To do this we must commence and invite from the inside—not the outside alone. The successful business method of to-day will not be the successful business method of twenty years hence. New force—that is, new device—new invention, these are always coming. Force begot the railway. But something is to supersede the railway. Force begot the telegraph. But something is to make the telegraph a relatively slow and expensive coach. Minds in

sympathy—however far apart in respect of their bodies—*can* send thought, ideas and news to each other; and when more is found out how to use, keep and train such minds, there will be unseen wires flashing intelligence across continents which no monopoly can grasp. The air also will be navigated by man, and with more speed than the railway train; for every need, every longing, every desire of human mind, is a thing, a power, a force, a thought, ever drawing to itself the means and power for material accomplishment.

The force which through countless ages has made man what he is, is to make him far more than he is. Monopoly of iron rails and locomotives which own states, and control legislatures; monopoly of wires and telegraph-poles; monopoly of everything—is in time to be outflanked, not by the destructive force of violence, but by the stronger, the peaceful, the constructive force of new invention, which shall find out, by the so-called trivial, despised things of to-day, new powers in Nature and new powers in Man, which every man shall find it possible to use; and the wonder then will be that we did not discover it all before.

To get force—talk your business, plan or project over with those who are in full sympathy with you. The successful business world constantly acts up to this law. Monopolies and powerful corporations are begotten through the originators putting their heads together. They so come together day after day, and talk. As the talk goes on, new ideas suggest themselves concerning methods of action. The leading idea may seem to come from one man or mind. But it

would never have occurred to him so soon, had it not been for the previous combination of the thoughts talked out, and put out, by different minds. The thought-elements from those different minds mingle; and out of such mingling the new element is born, and is eventually expressed by some one of the group—possibly by the man or woman who says least of all. The greatest force, the clearest idea, will be developed where woman is a factor in such group. If two persons combine in harmony their force of muscle to lift a heavy weight, they will lift it easier than one. If four persons so combine, they will lift it easier than two. The same law and result applies to mental force. Each one of us, consciously or unconsciously, sends out daily and hourly this silent mental force—this invisible element which we call thought, which affects favourably or unfavourably the persons of whom we think. It is the same force which may lift a box, a bag, a trunk—the same, but differently applied.

If you have in view any enterprise or business, and you can meet at regular times two, four, six, or as many persons as heartily wish you success; if they hear your plan, and talk it over with you, always in earnest sympathy and good-will; you are having their co-operation in making for you a silent force which will aid you more than can anything else. You will then the quicker find persons who are in sympathy with your purpose. People will come to you, or you will be led to people, who will wish to aid you. They will be the persons who will need what you have to give. If you have a new knowledge, or a new truth, or a new invention, or a new device in art, or an improved waggon or chimney, or anything in any

way making life more comfortable and more happy, you will, through the power of co-operative demand or prayer, be the sooner brought in contact with the people who can aid you—the people whom you need, and who need you. Your co-operative ill-wish is a co-operative curse—there is power to harm in a curse. A curse is an ill-wish—a prayer for evil. Prayer is simply thought sent out to a certain end or purpose. A curse or ill-wish is a force for evil. It works through a law which is merciless in its operation.

If three or four persons commence ill-natured gossip about another who is absent, and comment sarcastically concerning that person's character or acts, they send through the air an actual force or element which harms the person of whom they talk. On his side, he will feel the power so generated in some way. He will be made either despondent or captious, angry or irritable. All such states of mind in some way injure the body, unless the person talked of sends out constantly toward his enemies the thought of good-will. His good-will is the stronger force, and will turn aside the weaker force of their ill-will. This is the reason that the Christ advocated loving our enemies. The thought of good-will is the stronger power. We want power, and it is this which we lose when we send out to another any kind of ugly thought. It is the peaceful non-combative thought in Quakerism that made the Quakers prosperous. Peaceful thought is constructive power. Ugly thought is alway destructive power. Christ discouraged all resort to blows or weapons, because He knew there was in the elements a more powerful force which could be generated and used by the mind.

If you wish that your success in any business should involve an equal success for others, your thought or prayer has then the greater power for a real success than if you desire success for yourself alone, with little regard for others. A real success in life means—besides money enough for our needs and tastes—health, and the capacity to enjoy what money wisely expended may bring. A wise selfishness or self-interest will desire or pray heartily that all who are associated with us shall be equally fortunate with ourselves. You do not want to see your friends obliged to reside in a hovel while you live in a palace. You do not want to see your friends in rags while you are decently attired. Neither do you want that your friends shall be dependants on you—pensioners on your bounty. You would have them equal with yourselves—equal with you in ability to hold their own—to “hoe their own row.”

We are all members of one body. If any part of that body is diseased in mind or in body, all the other members must in some way suffer. The more health of mind and body or relative perfection around us and near us, the more healthy and perfect shall we become.

There is a certain fascination in watching the working of a powerful steam-engine—in seeing tons of iron, that a hundred men could with their hands barely lift, rise and fall with the elasticity of a rubber-ball, or in watching the never-ceasing pour of the waters of Niagara. That is because it is in human nature to love force. Our spirits, in so contemplating such exhibitions of force, connect themselves closer with that element; they draw then and add eternally to themselves more of this element: this fascination of

power is, at the same time, our prayer or desire for power, which is immediately answered. There is great profit in watching for an hour the heave and roll and wash of the ocean-billows against the rocks. That repose and quiet and dreaminess which you may feel when in the ocean's company, shows that you are actually absorbing its element of force; you are taking in a spiritual quality, and when you go away, you have gained more force to use in any way that you choose—in business, in some form of art, or the management of a family. And when at night, if but for a moment, you lift your eyes toward the countless stars, and try to realise that these are all suns with other earths wheeling around them; that all the combined force of all the rivers, Niagaras, and oceans on our own little earth is, as compared with the force going on in what we see above us, as the feeble might of a fly's wing;—then you have spent another profitable moment in the actual absorption of the much-needed element. That is one way of getting force. You are then praying for force; for all intense admiration is true worship; and all true worship is prayer or demand for the quality admired in that which is worshipped.

THE SOURCE OF YOUR STRENGTH

THE supply of your physical strength is not generated within your body. You draw it to you from without. Your mind or spirit is not within your body. It is where most you send your thought. If that is concentrated, and if you are absorbed by the thought or recollection of a person one hundred miles distant from your body, your mind is mostly with that person. But if your mind is intent and absorbed in the act of lifting a heavy weight, then it is mostly concentrated on those parts of the body necessary to use in lifting that weight. The source of all strength of muscle is in your mind. Your amount of physical strength depends on your capacity to call force to act on whatever part of the body you wish to use. Force, spirit and thought mean for us the same thing. When you lift a weight, you call to you a current of thought, and its action, as turned on your muscles, is to overcome the resistance of that weight.

You will drop that weight or feel a great diminution of power, if, while lifting, you are suddenly alarmed, or if some person suddenly diverts your attention. Why? Because the force of mind which you put into such effort is suddenly drawn from the muscle machinery used in lifting, and its current is turned in another direction. It is as the steam shut off from one portion of the machinery and turned

where it acts on another. Walking, running, lifting, any effort of muscle is as much a mental act or an effort of spiritual power as oratory or writing. No human body can move a step without thought to move that body. Fear can paralyse every muscle, causing weakness and trembling, and robbing you of nearly all physical power. Why? Because a current of thought or force has been turned from the nerves and muscles acted on in physical effort, and the current cannot at once be turned back again. A fear-current of thought, or "panic," acts on all parts of the body, depresses every organ, and brings unpleasant physical sensations. A "panic" is a fear-current of thought invited and given way to at first by a few, communicated to the many, and gathering strength as each successive mind opens itself to it.

There is no power in muscle, or any other part of your body, to lift, walk, run, or perform any other physical exercise save the power or thought which you call to it in so exercising. The material of your body is analogous to the piston, the cogs and other gear of the steam-engine, which are only to be moved, to lift, to draw, or to do other work, when the power of steam operates on them.

When you lift a weight, you demand force to lift that weight; you put your mind in the attitude of calling for strength. Any other thought that occupies your mind in performing any physical act, is a lessening of the power brought to bear on that act. For this reason a great many people exhaust themselves, because unconsciously they try to do two things at once, and will not allow for one physical act (though it be but the opening of a door) the time

that is necessary to direct their force properly in the fulfilment of that act. Here is one great source of physical weakness, for this mental habit extends to the doing of all things.

When you become very tired it is because you have temporarily lost the capacity of calling unseen force to act on your body. Yet then your material body is no more tired than the iron rods of the steam-engine are tired when they cease working. The engine may no longer be able to run because the force behind it may be exhausted. The body likewise is no longer able to run, chiefly because its supply of force is cut off and cannot for a time be brought to bear upon it. You can by constant practice call a considerable power into some special department of your body. You may in so doing become a great walker or rower, or very strong in the arms and able to lift more than others. But you are then cultivating one set of muscles at the expense of some other department of your being, and you will suffer from so doing in time.

The "athlete" may have great physical strength in some portion of his body at twenty-five. But is it enduring? What in so many cases is his physical condition at fifty? There is a great deal of error as regards "hardy men," a "hardy out-door life," and "hardening the muscles," all involving the idea that a continually active out-door life and physical exercise will make "tough, hardy men." I have lived with frontiersmen, sailors, and farmers; I have been one among them; and I know that many of these are physically on the down-grade at fifty. A man may not be well at all, though strong in the arms, sun-burned and "wiry." He often lives out his best from

twenty to thirty-five, and is grey, grizzled, and worn at forty-five, or a bundle of aches and rheumatism. You want, for the realisation of the greatest happiness, a body wherein this power which you call to you can be equally distributed—can act on any part you wish—can be turned readily from one part to another. You want to be strong in every department. You do not want great strength of arm or leg at risk of injury to heart, lung, or some other organ; and this result is very likely to come to those who cultivate and develop disproportionately some particular set of muscles. You want also a strength of body which comes to stay—which knows no decrease, but, on the contrary, shall ever increase.

This you may say is impossible—is against the order of Nature, which, as mankind in the past have believed, decrees ultimate decay and death for all seen forms of life. It is not man's province to decree for Nature. As men seek, she is ever showing them new and unexpected possibilities. The railroad will in time give way to some less cumbrous method of locomotion. The telegraph is not the ultimate means of carrying news, and man's physical and spiritual being is as yet scarcely on the verge of the possibilities coming to it. To possess a body whose strength shall be equally distributed, you will depend on the Supreme Power, and demand for yourself an influx of equally distributed strength. When you so depend on that power your spirit will attend to this equal distribution and use of force on your body. This, the highest result, comes of a spiritual or thought-power and not of a physical power—not from physical exercise.

Every person lives not only in a world or atmosphere of their own peculiar thought and material occupation, but attracts to them from the unseen side of life minds and intelligences of similar thought, tastes, likings and occupations. The professional pedestrian attracts to him intelligences whose passion is merely walking, and who, having no physical bodies of their own, indulge their love of walking through him, and give him also the strength and inspiration of their thought while he walks. For others can give you a literal strength through sympathy with any effort of yours in which they are interested. When hundreds cheer at the sight of some favoured champion in any contest of physical strength, they give him strength and inspiration as real as that coming from any food or drink. And minds not having any material body to use, can and do act similarly on minds having a body to use, in all kinds of effort.

Minds on the unseen side of life are of every conceivable grade of intelligence, even as here. Wisdom is there far above ours. So are stupidity, folly and wickedness. You attract to you from these exactly that which corresponds to your own mind, motive, tastes and sympathies. Such minds may care more for what brings them immediate pleasure than for the result coming in time of such pleasure—just as you may also do yourself. They give their strength to the pedestrian, so enabling him to prolong the great strain on his muscles. They give it to gratify themselves. When he has lost nearly all his own capacity for drawing power, still their minds, concentrated on him, carry him along. Their wills united to his own give him temporarily a great deal of force, but ultimately such

force gains nothing. Their power so concentrated can for a time impel the pedestrian to renewed effort, and keep him braced up and on a tension, just as excitement braces you up for renewed effort for a season.

But there is a limit to this condition—that is, when the spirit loses capacity for calling more force to act on the body. The body then fails. Its owner is prostrated. Reaction and perhaps the body's death may follow. Death of the body means inability of the spirit to act on it and use it.

The crowd of disembodied minds, who have been giving a person their strength in some physical exercise, care nothing, that this strain must at last wear that person's body out. When his body fails their further use, they leave and fasten on some other embodied mind, having similar tendencies. This extends to every occupation on our stratum of physical life. The artist, the writer, the merchant, the lawyer, all those who are doing a great deal of business, who work from morning till night, and sometimes far into the night, who surprise others by their endurance, are in reality not doing all of their own strength. They are acted on and driven by unseen forces about them—forces and intelligences alike in tastes and inclinations, forces powerful but still unwise and selfish. The result is that which is now so common—the body, so impelled, will suddenly drop, or the overdriven mind will drift into insanity or senility. These unwisely driven minds hold their bodies but for a few years, relatively speaking.

The day-labourer often wears out, and is an old man at forty-five, because he has all his physical life been similarly attended, aided and strengthened in his lift-

ing and tugging from "sun to sun" by minds who have no taste or desire save to lift, tug and carry, and who having no material body, lift, tug and carry through some one who has, from the same motive as the gambler who, having no money of his own to stake on the cards, plays in a sense and realises something of the excitement of the game in watching others. The material of the body through incessant use may wear away, and when so worn away spirit or force cannot act on the part necessary to use, even as when a pin or cog in the engine becomes worn. Damage and disorder are very likely to ensue when the force of steam is brought to bear on that machinery.

Your spirit not only gives strength to the body for use in physical effort, but when the body rests, during sleep or otherwise, it sets immediately at work to repair waste and supply new material where this has been worn away by excessive use. The person using his or her body improperly, or, in other words, the person whose permanent state of mind does not call for a body proportionate in all its parts and powers, will have the wear of that body very imperfectly repaired. If you have been in any degree in this injurious method of life and, becoming convinced of your error, you give your body more rest, you will probably experience a diminution of strength. You may then not be able to walk or otherwise exert yourself as before. This it would be natural to regard as an unfavourable sign. But it is not. It is because your mind having changed its attitude, your old following of mind who have been giving you of their strength have now fallen off. You are let down on the basis of your own individual strength, which may relatively be small. You are in

a condition analogous to that of the person who when temporarily insane has the strength of a giant. In his right mind he may be very weak. Why? Because in the delirium of insanity he was supplied with a fleeting strength by the disembodied insane attracted to him through his mental condition. In such lassitude or languor the body is really gaining strength and building itself upon a sound basis—just as in the relaxation attendant on sleep, the body is gaining strength.

Languor, lassitude and “tired feelings” are the demands of body and spirit for repairs. Very many periods of illness are only varying kinds and symptoms of exhaustion caused through bodies racked, strained and worn to such a degree that spirit or force is no longer able to act on them.

To-day thousands in every occupation do not think themselves well unless they are always on a tension. They demand a stimulation and a strength for doing their work which must last as long as they choose to do that work. They would grant Nature no time for recuperation and repair, and when Nature, through languor, lassitude or disinclination for effort, says she must have some time to repair the physical machine, they consider themselves “sick,” and demand some medicine which shall immediately start them afresh, and keep them on that tension which erroneously they regard as an indication of perfect health.

“But business requires this constant activity and exertion. We have no time for the leisure which you speak of,” says one. Yes, business does require all that a person may have to give—time, strength and an incessant drain on vitality. Men at last educate themselves to this routine, and can be happy

in no other. But our business system which gives most to the person who for a few years can exceed in strength and activity many others and turns him mercilessly out so soon as he shows weakness, is not in accord with Nature's laws. Business often says: "You must work or starve," while Nature is saying: "If you keep on in this abuse of mind and body, the two will soon part company."

Is there gain of strength through physical exercise? Not as much as is generally imagined. The time to exercise is when you feel like so doing and can enjoy it, but can also stop when you begin to feel tired. A boy runs and a young animal plays because they cannot help it. That is healthfully impelled exercise. If you walk for sake of exercise and are fatigued and exhausted thereby, you have done yourself an injury. You have given out more strength than you received. You have called a current of will to you to shove your body ahead, when the body may have in some way protested. In this mood you call also to your aid the wills and force of others on the unseen side of life who are in error like yourself on this point.

There is not an effort of yours, mental or physical, but meets with aid and sympathy from minds akin to yours in tastes, occupations and sympathies on that side of life which is not seen by the physical eye but is closely woven into and bound up with our own. Such aid and sympathy may be beneficial or injurious.

You are exercising beneficially when you are quiet and call to yourself the thought of strength, vigour, dexterity in the use of muscle and grace in movement. You exercise beneficially as you watch the movements of a spirited horse or playful dog, or any other form of

animal life which moves from the pleasure realised in movement. In so doing you draw to yourself the thought-current of strength and vigour. This in time will enter into you, assimilate with your physical organisation, and gradually bring newer elements in your body. It will gradually re-form or make new blood, muscles, sinew, nerve and bone. When the newer elements which you so call to yourself are sufficiently imbued with their new life, they, or rather the spirit acting on them and of which they are the reflection or material correspondence, will demand physical exercise. You will run, jump or otherwise use your muscles, because you feel like it and are impelled to do it, like the child at play.

Now, on the contrary, you may be demanding physical exercise of the body when it has no desire for it. You exercise beneficially when, as you think of your body, you demand a wholly strong frame, but not one which you shall in thought plan for yourself. You will temper your demand with a deference to the Higher Wisdom or Supreme Power, which knows far better than you how to bring you a body exceeding in power anything that you can at present imagine.

Once you could move with the elasticity of the boy of seventeen or as the girl of seventeen should move, and in the future will move, at fifty. But you, a grown-up man or woman, would very soon tire of running about as a child does all day, at play with its companions. In this respect the child is capable of more physical effort than you are, though it cannot lift so heavy a weight as you can. Why is this? Because the minds of the group of children at play are unconsciously concentrated in drawing to their bodies a

current of playful thought. Place a child by itself, deprive it of its companions, and soon it will mope and become slow in movement. It is cut off from that peculiar thought-current and is literally "out of its element."

You need to bring to you again this current of playful thought which has gradually been turned off. You are too serious, or sad, or absorbed in the serious affairs of life. You can be playful and cheerful without being puerile or silly. You can carry on business all the better for being in the playful mood when your mind is off your business. There is nothing but ill resulting from the permanent mood of sadness and seriousness—the mood which by many so long maintained makes it actually difficult for them to smile at all.

At eighteen or twenty you commenced growing out of the merely playful tendency of early youth. You took hold of the more serious side of life. You went into some business. You became more or less involved in its cares, perplexities and responsibilities. As man or woman, you entered on some phase of life involving care or trouble; you became absorbed in some game of business, which, as you followed it, left no time for play. Then as you associated with older people, you absorbed their old ideas, their mechanical methods of thinking, their acceptance of errors without question or thought of question. In all this you opened your mind to a heavy, care-laden current of thought. Therein you glided unconsciously. That thought is materialised in your blood and flesh. The visible part of your body is a deposit or crystallisation of the unseen element ever flowing to that body from your mind. Years pass on, and you find that your move-

ments are stiff and cumbrous—that you can with difficulty climb a fence and that you cannot climb a tree, as at fourteen. Your mind has all this time been sending to your body these heavy, inelastic elements, making your body what now it is.

You cannot undo this result by physical exercise—by moving the body about when you have so earthy a body for such spirit as you can bring to act upon it. Your change for the better must be gradual, and can only be accomplished by bringing the thought-current of an all-round symmetrical strength to bear on it—by demanding of the Supreme Power to be led in the best way—by diverting your mind from the many unhealthy thoughts which habitually have been flowing into it, without your knowing it, and by concentrating it on healthier thoughts.

“But bird and beast weaken and decay with years. Must not our bodies conform to the Law which governs theirs?” This may be asked by one. Beast and bird are in the same Law governing us. No form of material organisation is outside of this Law. Beast and bird also draw force from without. They have intelligence, and intelligence means a degree of spirit. But they are more limited as to spiritual force than mankind. Our average of life is longer than theirs, because the demand of our own race to live is stronger than theirs. The mental force impelling that demand is also stronger. Like the beast, the bodies of those of our race have in the past weakened and decayed. This will not always be. Increase of spiritual knowledge will show the cause of such decay, and will show, also, how we can take advantage of a Law or Force to build us up, to renew ever the body, to give

it greater and greater strength, instead of blindly using that Law or Force, as has been done in the past, to weaken our bodies and finally destroy them.

When you get in the right current of thought, when your errors in mind are one by one gradually rooted out, there can be no limit to your increase of physical strength—but you will not use it to drudge, or in incessant pulling, hauling and lifting. We are made for far higher uses and far greater enjoyments, and life should be a different existence from that which it now is, as seen and judged by the physical senses.

ABOUT ECONOMISING OUR FORCES

As we now live, our forces are constantly leaking from us in many ways of which we may not be aware.

There is a Higher Economy than that pertaining to money. When this Economy is known, it will cause us to stop these leaks and so save our forces. The result will be constant increase of mental and physical strength, which has not only a money value but a value above money, for, as one result, it will bring a prolongation of life which people dare not hope for now. In this Divine Economy of our forces, which no one of our race has ever realised, every act, be it of mind alone or of mind acting on the body, will be a source of recreation and increase of strength. Our walking, our physical work about the house or field, our mental exercise or art will give us pleasure and leave with us its gain of strength. It will enable us to make pleasing effort of mind or body for much longer periods than it is possible now to do, since we shall gain force in any effort faster than we put force out.

One great source of our present waste of force lies in the mood of impatience or mental intemperance. Every movement of the slightest muscle expends force and thought. It is expended in the bending of a finger, the wink of an eyelash, the least movement of any limb. All this is God's force as

well as our own, since we are a part of The Infinite. It is the Law of the Infinite that this force must be used to bring us the greatest and happiest results. If not used as the Infinite intends that it shall be, it begets pain and unrest of some kind. Pain of any sort is a message from the Infinite Mind, telling us that our forces have gone astray.

Suppose that you had an automaton, moved by a certain power made or purchased at considerable cost, which could open and shut drawers, lift the sheet of paper on which you have been writing, dip your pen in ink, button your garments or your gloves and do for you many small physical acts, which every person must do for him or herself, no matter how many servants they have at command. If the fuel, or whatever the motive power for running this machine, cost a dollar per pound or quart, as the case might be, would you not be careful in its use? Would you not think for a moment, before turning it on, whether the act to be done would justify the power to be expended? Would we, in the use of our domestic automaton, let on the force moving it in a spasmodic, jerky manner, and in quantity altogether disproportionate to the service required, so as to rack and strain its machinery? Even so, in the use of our bodies, when we tear a sheet of paper, open a window, snatch a garment from its hook, or rush for some small article across the room, we may expend a far greater amount of strength than is necessary. When this mood is carried into the hundreds of so-called trivial things, which we are obliged to do daily, there is a constant putting out of force, but none is received in return. These

incessant depletions bring on weakness, disease and death of the body.

Count, if you can, the different movements of body, limbs and muscles which you may perform in the first hour after rising in the morning. Think of the varied movements of muscle required in putting on your clothes, and in moving about your room; remember that in every one of these movements an outlay of your force is required, while, apart therefrom, every thought which comes into your mind requires force for its thinking. The automaton represents our body. The force or thought which we call to us in lifting a feather comes from the Infinite Force and Mind. Money cannot buy it. It is beyond every standard of mercantile values. Its sacredness and worth is never lessened by the nature of the act that we do. It is as sacred in pushing the needle through the garment which we are mending, or in wielding the pen with which we write the smallest note, as in anything else.

In the Higher and Coming Economy this force will be so regulated as to outlay, that it will draw more, just as when you put out a dollar in business you expect that dollar to gain more. That result comes of a reposeful mood carried into every act. It can come to us only through demand of the Infinite Mind. There is far more of our force expended through impatience in the doing of what are called small things than great ones. We may stoop to pick up the scissors which have fallen on the floor, and in that flurried, impatient act may send force enough from us to lift fifty pounds. But when we have a heavy weight to lift we take more time to concentrate our

force upon it. We increase gradually our lifting power against the resistance of the weight. When we snatch for the scissors and the paper fallen on the floor, which oppose little resistance, there is far more force sent out than is necessary for that particular act. We lose then this amount of force. When a person is constantly in the mood and habit of doing things in this way he is as constantly draining his force. The result of such drainage is exhaustion, and exhaustion means some form of disease.

When the real value of our force is realised, we find that all acts in every-day life are of equal importance. The power which we expend in buttoning a garment costs as much as that used in delivering a sermon. When we slur over one act we are calling to us the mood or thought-current for slurring over all acts, however important we may regard them. When we button our coat in feverish haste, expending thereby a great deal more power than is necessary, we are liable to carry that mood into what we may consider the most important business of the day. These constant leakages of force make the mood or frame of mind, rendering it the more difficult to concentrate our thought on the business of this minute. The business of this minute may be the drawing up of a contract which involves many thousands of dollars. We want no flaws in it. The mood of haste and waste of force tends to put flaws in everything that we do. It brings wandering wits, absence of mind and lack of tact and address. It is a mood which is remote from success. When it becomes habitual, it makes us mislay, lose and forget. We put the thing down that we have been

using, but where we know not, and we hunt in vain all about the room for it. We find, on getting in the street, that we have forgotten umbrella or purse or latch-key, and must expend more strength to return for it. We hurry when there is no need to hurry, for this mood opens our mind to a flustered, semi-insane current of thought, acting on thousands, and increased in volume and power by these thousands, each individual in that thought-current serving as an electric thought-battery to send such mood to the rest in his particular thought-circuit. People in this mood go out to shop and buy recklessly, buy what they do not need and what does not suit them on returning home.

When we lift an arm, brush our hair, or write a single word, we draw the strength for so doing from the Infinite Source of strength. That strength is not generated within the body. When we do these acts desiring that a little of the force so drawn shall be left over, we are constantly laying up, as in a bank, a balance of strength in our favour. We cannot make this mental condition ourselves. We must demand of the Supreme to make it for us. Then we shall get profitable exercise in the doing of every small act. The picking-up of the scissors or paper from the floor will confer more and more a physical pleasure in the motion of muscle, and a pleasure also in the knowledge that the act has laid up for us its little quota of power. In every movement of muscle we shall be storing up strength for other effort, and, for one result, shall walk our five miles out of doors with an elastic spring, pleasure and profit. Our gymnasium may be partly in our room, and our gymnastic exercise may

commence with the first physical movement which we make on rising in the morning, and end with the last one made before retiring.

Such gain of force brings also clearness of mind, keenness and better judgment, for strength extends into every department of mind and body, and has many applications other than in muscle. The slow, measured, reverential movements characterising all religious rites of nearly every creed and race, have for their spiritual purpose the cultivation of repose and the economisation of the Infinite Force coming through man, so that it shall work the best results for him.

It is the half frantic dusting of corners, the spasmodic sweeping, the impatient snatching or pushing aside of unexpected obstacles in the room, the hurrying and skurrying up stairs and down cellar, that aids to exhaust the forces of so many women. It is not that the acts or work exhausts. It is the state of mind in which they are continually that makes so many old and haggard at forty. It brings a mental condition through which some take ten times as many steps as are necessary in washing their dishes, because waste of these forces begets lack of judgment, lack of foresight and lack of economy in everyday life. Our wits are not so clear when we are more or less exhausted. After a weary scramble to the mountain-top, there is little if any strength left to enjoy the landscape, be it ever so beautiful. Many people exhaust all their forces in flurry of mind and body, and so have none left to put into calculation or foresight. Such mood of mind keeps thousands poor in purse. When the force by which we use

our bodies is brought under control, and repose succeeds flurry, the mind works quicker and clearer to economise in the most practical matters. One is in no condition to do business rightly while chasing a horse-car.

The semi-frantic mood may prevail as much at the office-desk, or in the store, as in the kitchen. Over many a prosperous merchant's grave there could be properly written: "Killed not by his business but by waste of force in his business." The scurry in which business-letters are sometimes written, with their half-formed letters, advertises for him who writes them a mood ever drawing away force.

But one says: "Why, I could not get through with half my daily business if I should set about doing things in the way that you suggest." Perhaps not. But in the mood which you or I may work in the leak of our force goes on all the same, and that will certainly bring weakness and decay.

Place the sentence: "I ask of the Supreme Power for the reposeful mood;" or: "I ask that I may get recreation in all things," where you may see it on rising in the morning. A whole day's effort may be influenced for the better by the thought first brought us at the day's commencement. Many a woman gets into the thought-current of irritability for the day through a burned finger or an upset coffee-pot while cooking breakfast. The burned finger or overturned coffee-pot came because "Hurry up!" was continually before her mental vision.

When, through demand made to the Supreme Power, we have the thought-current of this Higher Economy acting on us, we shall have instead of care for the act,

love for it. When we have love for the fulfilment of all acts, there is nothing irksome in the doing. The billiard expert, the skilled baseball player, the graceful dancer find nothing irksome in their efforts. They love the doing. All effort will one day be made in this mood. Care is a word and idea born and bred of the earthly or material mind. In the Higher Realms of existence all care is transmuted into love. Love naturally, and without a forced training, economises these sacred forces of ours, even as in our physical world the skilled woodman economises his force in the use of his axe, swinging it into the tree by its own momentum, and making play of his work.

The artist, the writer, the workers in any calling which absorbs and interests them are sometimes impatient to get into the spirit of their work. It has for them an intense fascination and stimulation, which they are eager once more to realise. All other of the minute and necessary details of life are irksome. The clothing may be hurriedly adjusted, the breakfast hurriedly eaten and every act similarly performed. The result is that when pen, pencil, brush or other instrument is taken in hand, there is no inspiration or ability to work. Why? Because the artist has wasted his force in the mood that he has been in before going to his special work. Economy of our forces begins a long way down, at the A B C of life. These are the corner-stones which many who would build pass by unconsciously, or reject and despise. True, men of great mental power have been careless and slovenly in the small acts of life, yet have accomplished what the world calls great things. Had they saved their forces they would have accomplished far more. Their

incessant depletions of force weakened their bodies, placed them on beds of sickness, and caused at last those bodies to become unfit instruments for their spirits to use in the material realm of life.

Economising our forces means eternal life for the body, not eternal life for the same body, but eternal life for a physical body ever changing, renewing and refining as the spirit draws new power from the Infinite Source of Power. Small acts or small expenditures of our force are the small things over which we must be faithful that we may become masters over many. This waste of force in the use of the body affects injuriously its internal mechanism. The lungs, heart, stomach, the circulation and all other functions work in accordance with our prevailing mood of mind. If we live in a hurry, those functions are also performed in a hurry, and very imperfectly. If we won't take time for doing things properly, neither will the stomach do its work properly. And all the other organs will work in accordance with the stomach. One part of the machinery cannot be out of order without affecting all other parts. Waste of force begets impatience, and the breathing of the impatient person is short, gaspy, flurried. The habitually impatient person cannot breathe healthfully. As we demand the mood for economising our forces of the Supreme, our breathing will naturally become deeper and more reposeful.

There is a spiritual breathing as well as a physical breathing. When our spirits are in the thought-current of the Higher Economy, they will send to the body a certain life. This life is taken in with every breath, and will of itself prompt deep reposeful respi-

ration. Such life does not come from the Earth, but from the domain of spirit. It comes in proportion to our aspiration. Aspiration is demand of the Supreme to be raised into higher beings and above mortal infirmities and pains.

Hatred is the wildest extravagance in the use of our force. To hate anything injures the body sadly. But is it not right to hate evil, oppression and injustice? This is not a question of right or wrong, as right or wrong is measured by the common standard. It is a question of a mood or condition of mind which is to bring us good or evil results. To see imperfection in everything, and to be in a constant antagonism with manners, customs, laws and people, is to bring to and fill the body with a destructive thought-element. People hate themselves into disease and death in what is deemed a "good cause." The eloquent speaker, full of invective and sarcasm against the oppressor, sometimes—goes early to his grave. He gets into a thought-current of antagonism against a certain enemy. It is not easy to get out of it. It is a sword that cuts him also who uses it. Those who live by such swords perish by them.

In the Higher Laws—in the Divine Economy and in the new mind which the Supreme Power will give us, we shall save all this force, for we shall see nothing to hate. We shall see only the good in Man and in Nature. To see only the good is to put out a great force of thought to bring more good. The Supreme Power will, as we demand, show us how much more of good there is in all things than we have imagined. We shall be amazed on finding how much of beauty, symmetry and order there can be in this Universe.

Man's laws and customs say that we must fight a wrong. But when we put out fight in thought, we get fight in return. In our order of affairs, one part of the community is in a perpetual crusade against another part to put down some evil. Hard words and bitter words are spoken. Denunciation and condemnation are thundered from pulpit and platform. Bitter feeling on both sides is engendered. Laws are made to eradicate the evil, but they fail to put it down. We have been going on in this way for ages. Has it been a success? Is the Great Overruling Spirit really invoked in all this? Or is it not that man endeavours to take the reins in his own hands and trusts overmuch in himself to govern?

When we are in that mood of mind wherein things which we deem indispensably necessary to be done, present themselves one after the other in endless procession (as so often they do to the over-worked housewife), we need to demand of the Supreme Power a wisdom that shall make us know what, among things to be done, is for our individual self the most necessary and profitable. We need also that wisdom to make us know when we have reached the limit of our strength, for many are constantly and unconsciously working far beyond that limit. Our forces are used when the body does nothing. They are expended with every thought, every plan, great or small. We may see in our room the shelf which needs dusting, the toilet-table which needs regulating, the drawer with its contents in confusion. The plan which we have to put these things in order, though we do not carry it out physically, uses some of our force. If we look at these undone things a dozen times a day, resolving to

do them, we expend each time some of our force. At last the sight of neglected things becomes irksome to us: that is because the mind is wearied with carrying these little burdens. We expend our force just as much as if we were doing them. Indeed we expend more. Every time that we see the unfinished thing, the irritation at the sight increases.

Sympathy or love wrongly bestowed drains away force. If our love or sympathy is placed much on persons whose quality of thought is inferior to our own, we send them the more valuable element and get nothing equivalent in return. The Law of Life demands that there should be an equality in interchange of thought where people are in close alliance. We become literally parts of the minds to which we are most drawn. Being linked to a person in spirit is not a metaphor. It is a real connection—far more real and close than walking arm in arm with another. If you are in close sympathy with an inferior mind, disposed to hatred or hurry, you will, from such mind, absorb hatred, hurry, or some other defect, and with these mental conditions the physical ills which they cause. Hence came the Apostle's injunction: "Be ye not unequally yoked together."

Worry and grief greatly exhaust force. But we are born with the elements of grief and worry in us, and we shall continue to grieve or vex ourselves more or less over the trouble of to-morrow, which may never happen, until, through demand, all this lower thought is driven out, being gradually replaced by the higher thought-current, which recognises that religion, or the Law of Everlasting Life, is for no one special day, service or act, but is a spirit or mind which

permeates every fibre of our beings, which sees in the bend of a finger an act coming from the Infinite Mind and Force, and by that Mind and Force it is made to give its action of pleasure and permanent profit to us. Such thought-current makes at last the new man and new woman, seeing in all things the sources of good. In this way the Infinite wipes grief, worry and tears from all eyes.

Our forces are not confined to physical acts, nor to the influence which we may have on others through talking or writing to them. Our minds meet and mingle with other minds, and the physical body has nothing to do with such meeting or communion. Our forces or thoughts are working while the body is at rest. There is a realm of spirit, an almost "undiscovered country," where the greatest enterprises known to the material world are planned, discussed and furthered, while the bodies used by those minds are unconscious in their beds. Such bodies are the instruments to be taken up in the morning by those minds and used in the world of material things. A man's mind, when absorbed in some great enterprise, never by night or day ceases working. It is only his body that stops its effort for seasons in the domain of life seen and felt by the physical senses.

If our forces are wasted in the physical world, they will be also wasted in the spiritual world. The depletion proceeds on both sides. If we go to sleep in anger, our spirit roams at night in the current of anger, and returns to the body, when we wake, freighted with more of the same destructive element. The habitually impatient and hurried mind acts also while its body sleeps in the world of impatience and

hurry, consorting with those in the same mood, and feeding and filling the body with the destructive thought-element of impatience. It is the force saved in these and other ways that gives the East Indian "adept" those powers which many of our race will not believe in and others deem "supernatural."

There is nothing in the universe or Nature beyond the natural, but there is a great deal in Nature and in ourselves of which we are not aware. All of us have probably been in the lifelong habit of wasting our forces in some or all of these ways. We do not point out such evils in the spirit of saying: "You must reform these habits immediately." We cannot reform them immediately. Of our individual selves we cannot reform them at all. Demand of the Supreme Power can alone give us new minds, free from these habits. We cannot stop such leakages at once; the habitual, jerky, spasmodic, hurried effort of years will require time to alter for the more reposeful mood which receives and distributes strength. Improper associations cannot be cut off at once, even when we realise the force which they cause us to waste. Our minds, prone to hatred, violent prejudice, or envy of others, cannot be changed in a day.

It would be wrong to say to ourselves: "I must correct these hurried habits at once." The effort so to do would be forced and unnatural. It would result in injury to the persons who should attempt it of their individual will and strength. It would bring about a trained and artificial condition, as we sometimes see in those who ape the manner and address of others. These conditions are unnatural and unhealthy. They bring a great strain and tension on

the body. The self-trained condition cannot last. The God-given condition lasts for ever. The body accustomed to spasmodic, jerky movement for thirty or forty years has in every bone, muscle and sinew that jerky, spasmodic mind and thought materialised in physical substance. It can only be removed by degrees, as replaced by the newer mood.

We err in ignorance. In so doing we are not blamable or "miserable sinners." We are to grow out of these errors. As our eyes are opened, we may see every day some fault into which we have fallen. We shall be thankful that the Supreme has shown us that fault. So to see such defects is a proof that we are growing from the cruder to the finer being. Man cannot make for himself this Higher Economy. But when aware of the waste of his forces, he will demand of the Supreme the new and more reposeful mood. It will flow toward him, filling him with a new life, giving him new ideas relative to the saving of his forces, and literally incorporating such ideas into his body as flesh and blood, bone and muscle. That makes him a new being, and the practice of this Economy becomes as easy and natural for him as it is now to breathe.

So invoked, the Infinite Mind and Wisdom will remove these obstacles quietly, without disturbance. We shall change into newer beings, having new surroundings, conditions, habits and associations, so quietly as barely to be aware of the change ourselves, even as the sunset sky changes from hue to hue, and we forget the last splendour in admiration of the present. Thus it is that the Kingdom of Infinite Good comes to the world of every mind like a "thief in the night."

THE LAW OF MARRIAGE

THE refining element in Nature is feminine. The greater constructive force in Nature is masculine. The clearer-seeing element in Nature is feminine. The ability to do what the feminine force or mind discerns to be the fit thing is masculine. Woman can best see how effort on the rougher stratum of life should be made. Man is best fitted to act on that cruder stratum, because the masculine or relatively cruder organisation is best fitted to work thereon. Woman's spiritual eye, or intuition, always sees farther than man's, and in advance of his. Man's spiritual hand, or force, has more power to do what the feminine eye sees should be done. For this reason, there is far more clairvoyance among women than among men. For this reason also, women are the first to apprehend all new revelation. In the truths which are forcing themselves into notice to-day, there are many more intelligent feminine believers than of the other sex. For this reason the most faithful followers of Christ were women. For this reason it has become almost an adage that woman "jumps at correct conclusions," because her capacity of foretelling results in business, of warning man whom to trust and whom not to trust—in other words, her sense of feeling the truth—is keener than that of man, on the same principle, and by the same law applied in another direction, that the

most delicately adjusted meteorological instrument will be the most sensitive to varying conditions of the air, and will therefore give notice most quickly of coming changes. For this reason have women been the most devout and persistent in religious observance—because the Church has held and does hold to-day the clues which shall yet weld together in a consistent whole what men call science and what they call religion. It has been woman's spiritual eye which has caught the glimmerings of these truths; perverted, distorted, misinterpreted and misapplied as they have been, not through any fault of the truth, but through the blindness of the eyes, which it is the office of that truth eventually to make clear.

Woman's clearer sight will, in all stages of growth and existence, be clearer than man's; and man will always have the most power to carry out the idea for which he is indebted to woman. And for every man's peculiar power, there can be but one feminine clear-seeing eye or mind to tell him where and how to use that power; the feminine eye is predestined for one masculine constructive hand, and only for that hand; when the two come together and work together, as ultimately they must, there is the true marriage.

The feminine force or mind is a necessary and inevitable part of the masculine force or mind. In other realms of existence, where these two, the masculine and feminine, in the shape of one man and one woman, understand their true relationship to each other, and live up to that relationship, there are powers to each coming of the union of these two spirits, that our relatively weak human imaginations can barely realise. In those domains of existence, every thought, every

ideal, every imagination, becomes a reality. We dream, and wish, and long for things desirable. But out of the married spiritual powers of one man and one woman in the higher order of existence, it becomes possible in very short periods of time to make realities of what here we may term dreams and air-castles.

The corner-stone of this power lies in marriage; that is, the marriage of the right man to the right woman—the eternal marriage of one man to one woman; the eternal union and consequent thought-fruition of the predestined man to the woman predestined for that man. For every created man there is a created woman, who stands to him, and him alone, as the only true wife which he can have in this world, or any other. They shall each in the other realise all their ideals of wedded bliss; and their eternal life, when both are relatively complete, when both understand their relation, use and fitness to each other, shall be an eternal honeymoon. Many couples are genuinely married now who do not get along at all happily together. They may never live happily together in their present embodiments. But they will assuredly meet in other re-embodiments as other physical individuals—man and woman—and with other names, and their spiritual or higher selves will eventually recognise each other.

A man's true wife, whether her mind or spirit have a physical body to use on this stratum of life or not, is the only woman in the universe who can give, impress, or inspire him with the highest ideas which he is capable of receiving. And such ideas from such source shall for him have a fitness and use, suitable for his peculiar intellect and his peculiar work, business enterprise, or

undertaking, at the time they are received from her; nor can he receive from any other being in the universe that idea or order of thought which shall suit his peculiar needs. The true husband of such a wife, whether his spirit has a physical body or not, is the only man in the universe to carry the ideas received from his wife into execution.

This fitness and adjustment each to the other constitute their oneness. She, through the fineness and greater sensitiveness of her organisation, receives thought from the higher domain of mind. She is, so to speak, the more sensitive photographic plate for receiving impression. His is the more suitable intellect for a relatively coarser stratum of life to put the ideas so received into execution. But the man is not the stronger intellect for originating ideas; or, in other words, for receiving the finer and more powerful thought. All leading ideas have been brought into the world by women. Man has unconsciously drawn, or absorbed them from her, and has then ignorantly taken to himself the full credit. Behind every great enterprise or movement in the world's history, there has been the generally unknown woman who has inspired the man or men prominent in such movement. It was Mme. Roland who inspired the Gironde to demand a constitutional government for France. It was Josephine who fed Napoleon with the ideas which resulted in his triumphant career until their separation. It was Isabella of Spain who prompted and importuned the hesitating Ferdinand to aid Columbus to re-discover that new world which her woman's intuition, soaring beyond the narrow bounds of what the world calls "reason," told

her existed. Behind Washington stood his wife, who shared with him the hardships of Valley Forge, and who was also the still unrecognised communicator to him of those ideas and that power which his intellect used in securing American independence. Behind every successful man, in every grade and phase of life, in every successful business or undertaking, there has been somewhere, seen or unseen, a woman who was his inspirer.

Woman has more power to-day, and uses more power, than even she realises. The power and effect of woman's thought are everywhere, and every man feels it, according to his sensitiveness or capacity for feeling, or for absorbing thought.

A woman's mind may teem with invention; and every thought or idea of this order may be absorbed and unconsciously taken from her by some man more or less in association with her. A woman's mind may be full of business ideas and business capacity, and this may be absorbed and appropriated in the same way by a man; while she may neither receive credit for these gifts, nor even credit herself for giving them. It is a truth that valuable ideas may be communicated to others when but few, if any, words pass between them. Worse yet, it sometimes happens that if yours is the finer thought, and some one with whom you are much in association is the coarser mind, the finer is absorbed to some extent; while you absorb and get back the coarser in return. You may then act that coarser thought, think it, and be governed thereby. You will not be using your own, the superior power, but the other and the inferior. For this reason you will not prosper so well in business, or

succeed so well in your art. This is the damage inferred by an ancient writer when he said: "Be ye not unequally yoked together."

Woman is not the "weaker," but the finer vessel. She is to man what the delicately adjusted magnetic needle of the compass is to the helm which steers the ship. Being the finer instrument, she needs to be shielded and protected from the cruder forces with which man deals, as the engineer shields and protects his theodolite, or the sailor his compass and sextant.

If, then, the finer instrument for receiving the finer idea is obliged to deal at the same time with the cruder forces of Nature, or, in other words, do man's work, the instrument will be injured and blunted; it will be rendered less sensitive, and in turn man will not receive through her what he would, were the instrument better protected; in consequence, man will be injured in health and fortune.

For this reason Christ commended Mary, as having chosen the better part, because she did not make of herself a household drudge, as did Martha. Mary, by not tiring her body, was keeping her mind clear to receive ideas. If you tire and fag the body, you make it more difficult for the spirit to act thereon, and more difficult for it to aspire and reach literally out and up, permanently, above the crude stratum or current of thought all about us, and into the regions of higher, finer and more powerful thought.

It is only the barbaric idea which declares that household work shall be exclusively woman's province. Indoor work, where cooking, bed-making, washing, baby-tending, and a dozen or twenty other duties fall on a woman in a single morning, is far more

exhausting than following the plough, or any single line of masculine effort; for the more things you have on your mind, to do within a given time, the more force (that is, thought) are you sending out in different directions within that given time; and this exhausts quicker than if force is concentrated on one line of effort, as when a man is keeping books, or digging, or at work on the forge, the desk, or the carpenter's bench. So if woman is made a drudge, her spiritual eyesight, or faculty of getting new ideas, is blunted, because the necessary force is turned to muscular effort. If man also drudges, his power to receive her idea, and work it out, is crippled.

If a man will not or cannot recognise this relation and the use of his real wife, he may have a compass which he refuses to use. If he continually scoffs at her impressions, intuitions or suggestions, as to his life and methods of business, he may at last so injure the compass as to make it quite useless. In other words, he will blunt her intellect, cripple her intuition, and choke up the fount of her inspiration. He will quite sever her connection with and ability to reach and draw from the higher current of constructive thought. He will injure her health and his own. He will injure her intellect and his own. He is dragging down on lower and coarser levels of life both himself and her.

They are parts and forces, making ONE WHOLE, which God, or the Infinite Spirit of Good, has joined together. The so-called mythologic fable of Minerva, the Goddess of Wisdom, springing, in full fruition of power, from the brain of Jove, implies the superior feminine capacity for absorbing the finer and more powerful thought, idea, or the greater wisdom, and

transmitting it to man in mass, as the lump of gold which it is his in capacity and strength to beat out and fashion into forms of beauty.

The question has often arisen, "Why has woman accomplished, as compared with man, so little in the more active fields of effort, in invention, in business?" The answer is, that in every department of life, without the feminine brain behind his own, so transmitting original and fresher thought to him, man has accomplished little or nothing, whether as conqueror on the field of battle, or conqueror in the fields of art or invention. He has absorbed ideas from her without knowing it. She has sent her thought to him without knowing it. The man has been in all these cases the unconscious gainer. The woman has been the unconscious giver. Neither knew that the chief parts of their real beings were invisible, and that these parts—filaments, so to speak, of thought—reached out far, far from their bodies, meeting, mingling, attracting, giving and receiving the unseen element. In this way woman has ever done her work, as the feeder and inspirer of every man who has ever accomplished anything great—whether such greatness be the greatness of good or the greatness of evil—the greatness of Lucifer or the greatness of Christ.

The adoration paid the Virgin Mary by the Catholic Church implies that it is the office and function of the feminine mind, or spiritual organisation, to bring greater wisdom, knowledge and truth to earth, the lower and cruder stratum of existence. Spiritually, Mary's soul reached far into the higher realm of mind from whence came Christ's spirit; and without this nearness and relationship of Mary's to that realm,

could she ever have given to the world a body fitted for the use of such an exalted spirit as the Christ's? And not until men adore and reverence the feminine element, mind and spirit as the agency, conduit or messenger for bringing more knowledge to earth, will they be able to possess and use their own high spiritual powers. Deity is not merely masculine. Deity, or in other words, The Power of Giving, must, to use such power, be both masculine and feminine. When we aspire, when we desire that which is noble and refined up to our full capacity of realising nobility and refinement, we are actually sending our thought, the thinking part of ourselves, into the higher, more refined current of thought. The feminine spirit has more power so to send its thought than has the masculine; and although man may express in words or other ways grand and beautiful ideas, it is because those ideas have, in the rough, so to speak, been brought him through a woman, seen or unseen. She might not have been able to put them out in the form that he did, to express or act them in his peculiar method. But she gives the idea, just as I may give you the diamond, and you may cut and polish it, which the woman might not so well be able to do. She finds the diamonds, and for her true companion it is ever her delight to gather the diamonds of thought, of idea, of device; it is in the completed union as great a pleasure for him to put the idea, so given by her, into practical operation. If woman is made to work as it may suit man's present convenience to have her work, she will find him clay instead of diamonds.

If woman, when she finds out her true value and relationship to man, will not assert that value and

insist on its recognition, not in the style of the scold or vixen but that of the dignified, loving queen, anxious to please but firm in insisting on her method of pleasing and serving, then she is as much at fault and fully as responsible for all the pains that she suffers as he is. No one can get justice for us but ourselves; and it is our business, when we see clearly that we have a value for others, to make known our value to them. If those to whom we affirm it cannot see it, then we should cease giving until they do; for if we continue to give when we find our gifts misappropriated and wasted, then we are the greatest sinners. If you throw silver dollars to a crowd in the street, they will scramble for all you throw, and barely thank you for them. There is often just as unwise and profitless giving of sympathy and all the aid that comes of sympathy in the closest relations of life. When any gift ceases to be fully appreciated, and is still looked for as a matter of course, he or she who so continues to give sins more than he or she who receives; for if they know the value of what is given, and the other party does not, it is the business of the wiser party to take some method for making that value known. Sympathy is force. If you think a great deal of another, and yours is the superior mind, you are sending them force, sending them a current of thought-element, which may feed, inspire and strengthen them in both mind and body. If you do not receive back a current of similar quality, you are injured in mind and body. You give, as it were, gold, and get back iron. The inferior mind which you so feed and strengthen may be able to absorb but a part of your gold—your quality of thought. The rest is

wasted. This inferior mind may be that of the true husband, whose spirit as yet has not grown to appreciate fully the value of his partner's thought. A man and woman begin to realise the result and profit of a true marriage when both are united in the purpose of making themselves more healthy in mind, and as an inevitable result more healthy in body, and when both have one great aim or purpose in life.

They will recognise that if the thought of one is in any way low, grovelling or vulgar, such thought must prove an injury, and the greatest of injury, to the other, and if persisted in will ultimately prove an injury to both. Both should be ambitious and aspiring to make of themselves ever-growing powers for good to all. When the man recognises in the feminine companion mind a source to him of new idea,—a river flowing to him from the currents of clearer thought; when she in the man recognises in turn the power that shall take and apply this thought to practical uses on that stratum of life with which her finer organisation is less fitted to cope—then theirs is a true marriage. Regulating their united lives on this basis, and demanding, desiring, or praying often for divine guidance, or, in other words, for ever-increasing store of clearer and wiser thought, they will give each other new life to the body and new life and power to the mind. They will re-clothe their spirits with new bodies. They will ultimately live as they may desire, either in the seen and physical world, or in that unseen world of spirit to which they may belong. They are on the road to powers hitherto unknown, or but vaguely hinted at in this our present stage of immaturity and crude and imperfect civilisation.

They will be each to the other as healers, as teachers, and always as lovers; and the stage of the next year's love, the next month's love, the next week's love, and to-morrow's love, will be one more exalted, more blissful, more intense, than the love of to-day. Their union is of that order suggested by a teacher of old; it is as "a savour of life unto life," and not of "death unto death," as any outward union must be which is not sanctified by both love and aspiration to be better, purer and more powerful to-morrow than to-day. And it is only an united aspiration for more of goodness, more of power, more of Divinity, that will bring what is now so often and so vainly sought for, the love which ever glows, the love which never tires, the love which is to-day as tender and considerate in so-called trivial things as it was when wooing was the order of the time, and the too common indifference of winning had not set in.

The reason that the priests of more than one faith are enjoined celibacy is not because marriage in its highest sense is for them really wrong. It is because the real wife of the true priest, the man of a finer type than those about him on the earth-stratum of life, does not live on this, the seen side of existence, but on the other; and from that other is still constantly communicating to him new ideas, new plans, new truth, new inspiration. Should that man come into much association with another person, and allow his sympathies and life to become much absorbed in that person, he would thereby surround himself with her coarser and inferior thought-element; and this, besides giving him lower and coarser thought, would form a barrier and cut him off completely from his

companion-priestess, his wife, and the two halves of the complete whole (or the whole in time to be completed) would be temporarily separated. Such separation can only be temporary. When the first Napoleon left Josephine (who was his true wife) and married Maria Louisa, his fortune deserted him, because he absorbed from the Austrian princess an inferior order of thought. It blinded him. It warped his judgment. It cut him off from his true source of inspiration or force. Josephine warned him against undertaking the fatal campaign against Russia; for, such confidence had Napoleon in Josephine's judgment and intuition, that he sought it many times after their separation. But the atmosphere of the lower order of thought, through daily association, was too near him to see with his true wife's eyes as before, because the influence or mind of the person with whom you are in the closest association will be the ruling influence to a greater or less extent, despite all your efforts to prevent it. If it be as a lower order of thought, it is pitch; and you cannot escape having that pitch cling to you.

It is not possible for any other man or woman to put asunder permanently those whom God, or the Infinite Force of Good, has joined together. They are as much destined for each other as the planet is destined for the sun about which it revolves. It is among the possibilities of existence, that the two of a complete marriage may be the one in the physical, the other in the spiritual or physically unseen life. It is also among other possibilities to be recognised in the future, that through the continual closeness and blending of the thought or spirit of the two,

there may grow eventually a tangible union, even on this side of life, and that, in any case, they can be united on the other side; a union which would be retarded if the other road were followed. If the man so situated unite himself with another woman, he may find on losing his body, that though his life with her was not happy, yet her influence or thought, whether she was in the body or out of it, still hung about him, drawing him away from his real partner, or forming betwixt him and her a barrier which she could not pass or penetrate, and often, as a result of this, another re-incarnation will be inevitable before his spirit attains to such strength, or sees with the spiritual eye with sufficient clearness to know the woman destined for him.

But I mean here by priest and priestess, every man or woman inspired in the field of poetry, or letters, or statesmanship, or stateswomanship, or art, or invention, or anything which in the domain of mind shines with lasting brilliancy and gives all lasting good. All men and all women who can do anything better than it is now done, and thereby give to life a more lasting brightness and happiness, be they healer, teacher, actor, artist, mechanic, inventor, are priests in their vocation.

MARRIAGE AND RESURRECTION

A MIND or spirit is in affections, interests, tastes, desires and inclinations precisely the same after the death of its body as before. It goes to no far-off place. Were it you whose body had dropped, as it were, from your spirit, had you left your husband behind, had you really loved him, and if that love was returned by him with equal intensity, you would be as near him as you were in the body.

As a wife, suppose for the moment that you have lost your body. How near him were you before you lost that body? How near in tastes, inclinations and sympathies? Did he really like all that you liked? Did he care to go wherever you went? Or did you care to go wherever he went? Did you really and mutually like to be in each other's company for hours and hours, and, at such times, did the hours fly so rapidly away as to cause you wonderment?

If this was the case, then you can get very near your husband now. If he continues to hold you as you do him, in love and appreciation beyond all other women, then you can be still so near each other, and have also a sense of ever growing nearness, that no other embodied or disembodied man or woman can come between you. Whoever it is, either husband or wife, that is left with a body, will feel by degrees the sense of loneliness or bereavement depart.

What attracted you to the man who became your husband, or the woman who became your wife? Was it the similarity or nearness of your tastes and inclinations? If so, it was a closeness and mingling of both your minds. That same closeness and mingling of minds and the accompanying sense of rest and companionship are a possibility where one mind has still an earthly body and the other has not. Now, please entertain this idea, for it holds good with all who have really and mutually loved each other, be it husband, wife, parent or child who are now separated—by what? By the loss on the part of one of an earthly body—through the loss by one of an instrument by means of which expression and emotion could be made plain one to the other. Do not here proceed to rake and scrape up all manner of objections to the possibility of your realising in time the nearness of the mind and the thought of the person whom you call here lost or dead; if you do, you will find objections without end, and they will all serve as bars to the much desired and much needed commingling of minds.

We who are left with bodies on earth regard the "loss" of our friends from an extremely one-sided point of view. The wife who has put aside her body has lost her husband also. The loss may be even more bitter than his own. For she, though without a physical body, still knows that he lives and that she lives. He regards her as "dead" in the usual sense of this term. That makes her as dead to him. It is as if you on coming into some loved one's presence whom you were wont to caress and fondle, should be suddenly invisible and deprived of the

power of being heard by that person. Your touch makes on him or her no impression. You are as a "nothing," where an hour before your presence was welcomed, seen, heard, felt and enjoyed. That is something very like the condition and experience of those who, having lost their bodies, are lost to their friends in the flesh. The tears that are shed by the living of earth for their loss are very often responded to by the living unseen who are close to them, who have the additional sorrow to bear of finding all their efforts to console and comfort those nearest and dearest to them of no avail. They cannot say, as they desire to, in an audible voice: "I am here. I live. I am yours, all yours, and it is my only wish to help, cheer and comfort you."

But how much greater than the grief of those called the "living" may be that of those, who, losing their bodies, but not their attraction, affection and nearness for another, are obliged through the laws of attraction to remain near those whom they love, and as the years roll on see themselves gradually forgotten, or in remembrance faded out, who sooner or later also have their places filled by others. The time will surely come when those who remain with bodies here will in mind and many material ways act with those who have "passed on" as if they were with them in the flesh. When such are treated as though they were "alive," the ground will be broker for making them alive in every sense.

The one on the "other side," husband or wife, son or daughter, being the same as ever in love, desire and inclination, deplores deeply the loss of that instrument, the body wherewith it was before accus-

tomed to express its affections and emotions. It sorrows at the loss of its own body, since this was the means of a tangible communication with those whom it so much loves. If, then, those here who have "lost" near and dear friends (those near and dear having "lost" them also), could, instead of thinking of them as dead, try and reverse the action of their minds and think of them as living though unseen, they would remove one barrier between them and those for whom they grieve. If, secondly, they would entertain the idea that those whom they have erroneously called "dead" are not only living but want very eagerly to come back to their old homes, their chambers, their accustomed seats at table, to all the old association, companionship and endearment, they would remove another barrier.

But you may ask: "How can I believe that my lost ones live and want to communicate with me?" We do not expect of you implicit belief. But you can try and give these ideas a place and a hearing in your mind. If they are truths, they will in time prove themselves. You may say with regard to this assertion and others that we have put forth: "But yours are only theories; how can you prove them?" We cannot prove them through mere material means. But if anything in this order of thought appeals to you as containing a truth, it is for you to demonstrate it yourself. You have also a spiritual machinery to work with, to experiment with, and with which to test. No one can work that part of your being save yourself. You would be none the better off, you would be none the more believing, were others to prove these things and tell you. You will always

doubt until you experience for yourself. Our work ends in simply stating our belief to the best of our ability.

It is a law that if a truth or any part of a truth is entertained in mind, and not at once violently opposed, it will more and more assert itself as a truth. If it is an untruth, it will die out. If it be a truth, and, as first stated, mixed with some falsehood, the latter will in time fall away from it, and only the pure gold remain. It is also a law that every demand of human mind must in time bring its supply. Demand may extend for generations without being supplied. Age on age people longed for swifter locomotion and means of conveying intelligence. At last steam and electricity came in response to that silent demand. Age on age have people mourned for their so-called "dead" and wished them back. Is this demand to be the exception unfulfilled and unresponded to?

But something was needed to supplement this demand and make it more imperative. What? The knowledge, the feeling rather, by those who remain on earth among those having material bodies, that their demand and cry to be reunited with their loved ones was responded to just as eagerly by the so-called "dead" who wanted the material bodies just as much as their friends wished that they should have them. This reinforced demand is now made, and from this will results the sooner come. It matters not by how few it is made. It matters little that the few who do make it cannot have the full unquestioning belief which they would like to have in these possibilities. It is made, and there are those who, as they read it

in this discourse, will say, through that knowledge which comes from within: "It is true." From every one of these there will go a thought to a heart or hearts in the other domain of existence who will send back this in response: "It is true;" and: "We have also lost you. We desire, as eagerly as you, a tangible communication. With our minds united on the seen and unseen side of life in this demand, there must come ways and means in time to effect it, for with God, or the Infinite Spirit of Good, nothing is impossible."

In the near future there will be families to whom those dearest to them who have lost their bodies will return and manifest themselves in some way to the physical senses. As knowledge and faith on both sides increase, these proofs of the possibility of spiritual control of matter will become more and more plain. We say "both sides," for knowledge, faith and effort are as necessary on the part of those who are in the unseen world to accomplish this result, as knowledge, faith and effort are necessary for us in co-operating with them to bring about such result. There is ignorance on that side as well as this. If a mind is ignorant of these truths on losing its body, that ignorance is not immediately dispelled.

It is a great error to suppose that all wisdom, all knowledge and all happiness come to a mind on losing its body. They may remain for long periods as ignorant as before. Ignorance is the mother of misery and pain. They can learn only of those to whom they are most attracted. They cannot get away from those to whom they are most attracted.

You may be a person about whom there is ever some mind without a body, drawn to you because it finds in you more desirable company than elsewhere. As you learn these things, such a mind will learn of you. It can learn of no one else. It feels in the atmosphere of your thought a warmth and rest which it can feel nowhere else, and it absorbs your thought and knowledge. The rest or company which a mind having lost its material body can feel when in the company of a mind which is still in the flesh, even when the embodied being is not aware of such a presence, is analogous to that certain feeling of comfort and rest which you may feel in a beautiful grove, or a comfortable, cheerful house, though no person is therein. There are tongues unseen and unheard which can convey thought and idea. There are conveyances of thought other than by means of the physical senses.

What will come in some cases from the unseen to the seen will not be public manifestations. They will be little noised or trumpeted abroad. They will not be made shows for curiosity-hunters, nor used as a means of money making. That class and calibre of mind which is best fitted to realise the results will hold such matters as sacred as you hold anything pertaining to the inner privacy of your life. Nor must these results be expected in a day, a month or a year. Those only who are able to "abide in faith" for times and seasons can realise them. For us to state methodically, or give as a recipe, the means by which such results are to be brought about, would be as impertinent an assumption of knowledge as for the builder of the

first crude railway in England, in 1826, with its stone sleepers, its thin iron slips of rails, to have assumed then to foretell all the improvements in the cars, engines, machinery and tracks of the present time.

Knowledge and power ever build on themselves, and build unexpectedly also. Who will venture to-day to say what electricity may not accomplish within the next half century? Who will venture to-day to say that some new force or factor may not now be lying latent and unthought-of which may accomplish results far exceeding any yet realised on this planet?

If two persons, husband and wife, one being on the seen, the other on the unseen side of existence, ardently desire to communicate and be tangible to each other, they can be so, if they are really husband and wife, providing that the following beliefs can be established in the minds of both:—That minds cannot die and that the death of the body is not the death of the mind or real being; that just as minds are in union and harmony here where both had bodies, so must they be when one loses its body; that those having lost their bodies must not be thought of by their friends here as living in some far-off locality, enjoying all the beatitudes and relatively indifferent to those on earth, but as in the liveliest sympathy with you in your joys, your sorrows and all the details of your life, great and small, as they were when in possession of a body.

The longer these truths are entertained the more will they grow into your life. You need not try to convince yourself of them. They will force them-

selves on you, and from month to month and year to year, you will, when alone, discover yourself, almost to your surprise, thinking and even acting as if the unseen beings were about you with physical bodies. If such is your state of mind, it will be a great help to those near you on the unseen side. They cannot do so when you hold them in mind as dead and buried in graveyards.

A true husband and wife must always be first in the other's mind and heart under all circumstances. If that first place is taken by any other, when one of the two has lost its body, then they are the more divided. A barrier is placed between them. Love between man and woman is, as to its intensity and perfection, a matter of growth. It is possible for such love to reach a point when husband and wife will be always bride and bridegroom to each other, when their happiness in each other will constantly increase rather than diminish, and there is no relatively perfected marriage unless such feeling exist between the two.

If there is a love like this; if the husband has a room devoted and consecrated to the wife who has lost her body, and excludes from it all save such as are in a live sympathy with him and her on the other side, then into that room where the seen should enter, his wife without a physical body can come and mingle her thought with his own far more readily than elsewhere. It should be regarded strictly as the wife's room, be used for no other purpose whatever, and its furnishing and ornamentation should conform to her known and remembered tastes. So coming, at first intangible to any of his physical senses, she can also at times

mingle her thought with his own, to soothe and cheer him. So coming, as faith and belief with him regarding her reality grows more and more, she, though unseen and unfelt, will become more evident to him. As, on his part, the conviction grows, and as the old errors regarding death, or the attitude of her mind towards him, are gradually dispelled, there will be developed a power which will enable her to make for herself in that room a means of communicating with him, faint at first, but gradually increasing in strength, until she materialises a physical body, also at first extremely limited in power. But this possibility will require time, faith, patience and a love which can survive the loss of the other's physical body.

The thought of two such minds (being a real element from each), ever flowing toward each other with the same earnest desire to realise themselves more fully to each other, will eventually become of such concentrated power that it can take a physical expression, and it being the earnest desire of both to make a body for one, such thought will go to form the body of that one. As thoughts are things or real elements, thoughts can and do often take some form of material expression, good or bad. Indeed, every physical expression in Nature, be it of mineral, plant, bird or animal, is the material embodiment of a thought.

"Magic" implies that power now latent in human minds of concentrating thought in such volume and power that it takes on in material substance the form of its object. This power and science was known to a few ages ago; but it seems to have been a

masculine science, so to speak. The use and necessity of the feminine thought in conjunction with the masculine does not seem to have been recognised.

Perfect results and great results will only be realised in every phase of life when the value of the feminine thought mingled with the masculine forms out of both a power far exceeding either singly. A few men to-day realise the value of the wife's counsel and advice in all business matters. But this is the merest shadow of the value of the feminine element to man. The more perfect the union between the man and the woman the quicker would results come to them in every department of life.

Love is not a mere "sentiment." It is a gigantic force to carry forward enterprises and move nations. Women hold a power to-day of which they know nothing. Were it possible for all women to refuse men further thought of sympathy, man's business and man's body would tumble to pieces, and the result would be equally disastrous to women. This is not a possibility. But the masculine and feminine thought-forces co-operate imperfectly through ignorance on the man's part of the use and value of the feminine thought, and through ignorance on the woman's part of the use and value of the thought flowing in sympathy to the man.

It leads only to misery for a mind with a body to desire to die in order that it may join some loved one on the other side. It leads only to disappointment if the mind on the "other side," as is sometimes the case, wishes the mind here with the body to lose that body and "come over," as it is termed. Minds in ignorance on the other side do aid this desire in minds here,

and in so doing, by force of their will added to the other's, they drag them over. Many a husband, wife, or other person very near and dear to the disembodied, has been thus drawn, as it were, from their bodies. To desire continually to die is a most powerful aid to die. The result in the end to both, when on the unseen side, is only disappointment. They find ultimately that they are unfinished. They find less pleasure in each other's company than they anticipated. They can only get as near each other as they are now in mind, taste, occupation and inclination. They experience (where they are divided by lack of mutual tastes) that separation much more painfully than they did here. They see or feel what each really thinks and feels about the other, just as clearly as if they expressed such thoughts. They see each other's minds as through glass, and the sight is most unpleasant.

One result of relatively perfected lives on this planet is to be the attainment of that spiritual power by which we shall be enabled to take on or put off "earthly bodies" at will; but this can only come of a true marriage and of the power given, each to the other, by the true husband and wife. If either of these true partners is left with a body, wisdom on the part of the one on the "other side" will dictate all courses possible to encourage the one on earth to continue to live on earth, for with increased knowledge the one left with a physical body can be of far greater help to the other than if that body perish.

All the force man uses is transmitted him through the feminine mind and element. It is only the one

feminine mind which, belonging through the ages to the other masculine half, can transmit him the highest force or thought, and this belongs to him, and him only, nor can it be usefully appropriated by any other man. No individual spirit, male or female, exists without its one eternal complement (or complement) of the other sex, and the laws of demand will all the sooner bring those together who really belong to each other. These are they whom God hath joined together, and whom no man, in this or succeeding physical incarnations, can put asunder. The ultimate fruition, perfection, power and happiness of life can only be realised through the union and mutual growth of the man and woman destined for each other through eternity. The death of one body does not destroy the true marriage, and, in such case, if any other come between parties united by the Infinite there is no true marriage.

The relative perfection of life consists in perfect health, increasing strength, increasing capacity for all enjoyment, the finding ever of new sources of enjoyment, and complete power over the body, till it can be used in the physical world so long as and whenever it is desirable to use it. This is only the beginning of life, and powers and possibilities far exceeding these and now unknown to any of us are involved in living. It is only through the eternal union and help which the one masculine and the one feminine spirit can give each other, that such possibilities can be attained, through the workings of the Laws. These two must in time find each other; their mutual fitness must prove itself; and the unfitness of any other union will prove itself

also in time. No life can be complete in health, in fortune, and in other and greater possibilities without the true and only marriage. This marriage will grow to more and more perfection in power and happiness, and its honeymoon is not only lasting but everlasting and ever increasing.

YOUR TWO MEMORIES

YOU have two memories, as you have or are composed of two selves—the physical or temporary self and the spiritual or eternal self. You have an earthly memory, a perishable attribute of your temporary, physical self, and a spiritual memory, which is an attribute of your eternal and indestructible self. Your earthly memory is as much a part of your physical body as any other organ of that body. Its use is the retention in mind of events on the physical stratum of existence. It is formed only to deal with material substance, even as your eye or your sense of touch can only be used for material substance. Your spirit has experiences in its spiritual realm of existence. It goes to other places, meets persons, exchanges thought, participates in enjoyments; but when it returns to the body, there is no organ of that body qualified to receive or preserve the spiritual picture, or impression, of such experiences.

The organ of memory is subject to decay, like the other organs, as is sometimes seen in cases of people with very old physical bodies. In other words, the worn-out body will have the worn-out physical organ of memory. The earthly memory need not decay, any more than the earthly body. But if you have faith only in material things, and in what you call material laws, your body, and all its functions, memory

included, must go the way of material things—to decay. Such decay and loss of memory has happened to bright intellects, whose sundering of spirit from their body has been of comparatively recent date—men whose thoughts at times penetrated far into the higher world of spirit; who brought from thence live food for many minds; who have made a deep impress on our age, but who still, unfortunately, lived too far within the domain of material things and influences to escape the inevitable result to the earthly body and earthly mind of such influences, that result being the decay of the body, the physical instrument for the spirit's use on the physical stratum of life.

It must be kept in mind, as much as possible, that your body and your spirit are two distinct and separate things or factors, as the carpenter and his saw are separate things; that your spirit has used, and through ignorance, or lack of power, has worn out many bodies, as the carpenter may have used and worn out many saws; but that with ever-increasing knowledge and power your spirit may, instead of exhausting your body, as heretofore, renew it ever with finer and finer material.

Your memory is an actual photographic plate, constantly taking pictures of all scenes and events which are palpable to the other senses, by a process of which our artificial photography is a coarse and feeble imitation. Of this we have a suggestion in the power of a certain kind of clairvoyance to see through contact with a piece of rock or coal the pictures of the scenery and events happening about it, and imprinted on it through far distant geological periods. On all material

substances, wood, or stone, or metal, there are being constantly photographed the images of all material things surrounding them. The physical organ of memory is a plate still more sensitive, for which the physical eye is the outward lens. The physical organ of memory also takes and preserves the pictures of your own thoughts and those of others, as they are conveyed to you. If you do not crowd the plate, or hurry the process, through a hurried condition of mind, through trying to see or remember too much at once, you will retain of what you do see, or of what is going on about you, the clearer pictures.

You have an earthly memory, for use on the earth-stratum of life, and a spiritual memory, for use on the spiritual side of your life, even as you have the spiritual correspondence, or duplicate of all your other senses, such as hearing, seeing, smelling, tasting, touching. None of the spiritual senses, save in exceptional instances, are brought into play in the earthly or physical life. When lives are more perfected, or ripened, on this planet, as they will be, all these senses will come into play. Then will your true life begin. For your physical existence, and all belonging to it, is, in comparison with the exercise of your spiritual and finer senses, but as a coarse shell or envelope.

You are here in the physical, as compared with the spiritual, as is the grub when compared with the butterfly—the full-grown oak, as compared with the acorn. But all analogies must fall far short in the endeavour to suggest the possibilities and powers coming to your real or spiritual life. The “earthly memory,” as here used, is but a relative term. It

implies a memory filled entirely with material cares and considerations. But your memory, through aspiration and persistent desire for a more perfect life, will gradually refine from the coarser to the finer, from the earthly to the spiritual; in other words, you will hold in your memory only those things which can give you lasting power and pleasure; and, as you continue to do this, your memory will in time take hold of and retain the impression of your other, now unknown, life, your spiritual life, of which you may at first retain glimpses during your waking moments, or physical daily existence, which glimpses may grow at last to clear and perfect recollection.

These are the possibilities, remember, of every human spirit—possibilities certainly to be realised at some period of existence. If you allow your mind to be continually troubled about matters of small import, if you keep all day in memory the idea or thought that your friend may not come, as you expect, that your milliner may forget some detail in the trimming of your hat, that the mail may not bring you an expected letter, that money due to you may not be paid; or if you hold in memory a picture of yourself as destitute or penniless, or all but penniless, next month, you are then filling your mental photographic plate entirely with pictures of the material, the perishable. So keeping memory in the material, you are making it material, and consequently subject to decay. Worse even than this, you are keeping from memory better thought, which would give you power to overcome the very things that you now fear.

If you overburden your memory with names and dates, events and details, you may carry a load of

no use at all; and in carrying this load, you destroy the capacity to receive new impressions and new ideas. The photographer wants a perfectly clear and clean plate on which to take his picture. Even so, to receive new ideas must your mental photographic plate be clear, and free of old pictures. For this reason it is, that people whose minds are full of memorised ideas and opinions, who are walking encyclopædias of facts, so called, are rarely people of original conceptions. They are collectors, rather than originators, and collectors, in many cases, of mental rubbish; of opinion and fact, so called, which will be found erroneous fifty years hence, even as so much of the opinion current fifty years ago seems ridiculous to-day.

Your successful man is often the man who, in early life, received little education. His memory was not crammed or burdened with words or opinions, which he was taught implicitly to accept as genuine. His mind was left the more free and clear to receive fresh impressions. For this reason, he saw the plan, the scheme, the device, the new road to success which the book-filled brain could not; for this reason, in so many cases, do uncultured, illiterate men take the lead in so many undertakings, while the man of education drudges in illiterate offices, on small wages. When your child is able to repeat a whole dictionary "by heart," and can recite from memory sentence on sentence, chapter on chapter from school-books, it is simply overloading and abusing a physical organ or function. Its real mental power is crippled. Its mental photographic plate is blurred, crowded with old pictures, and its capacity

for "getting on in the world" is lessened, instead of increased. The world, among other things unnumbered, calls the proper pronunciation of a word, the proper wording of a sentence, "culture." But this is not mental power; and to keep a memory loaded with rules, declensions, conjugations and words, is like expending all the labour on the polishing of the knife-blade, with no regard to the sharpness of its edge. Polish is a help, but not the *power* which puts you ahead in the world. A great deal is committed to memory at school which people can really give no clear reason for having learned, other than the fear of the child's being ridiculed for ignorance in after years were certain matter not learned; and of all the mass of matter accumulated at school or college, two-thirds of it is fortunately forgotten within a twelvemonth after being so memorised.

If you thought it a necessity to remember exactly how many tacks there were in your parlour carpet, and their exact distance from each other, or the number of pins in your work-box, you would have your mental photographic plate occupied with a set of useless pictures. We burden ourselves in life with hundreds of little cares, equally useless. Care and precision are valuable qualities, but if a man puts them all on his coat buttons, or a woman on the brightness of her tin pans, there is not much force left for things which may bring far more important results; and that is one reason why your man who is careless as to many little things, so often succeeds, while a very precise man may fail, or fill a smaller place in the world. Nelson, on shipboard, cared little whether the brasswork was polished to

the extreme of brightness, and, as to many details, was called a slovenly commander, but he kept mind and memory very clear for the most effective method of laying his ships alongside of those of the enemy, and fighting them afterward.

Martinets have not, as a rule, won battles, not for lack of bravery, but because their memories were overcharged with the necessity for having buttons and gun-barrels in an exact line on parade; long habit and training forced them to keep in mind these and other details, to the exclusion of the best method of obtaining the results that gun-barrels were made to reach. We do not here, by any means, slight carefulness, exactness or precision; but we do suggest the great importance of the thing which you put your care on, with which you burden your memory, or, in other words, print on your mental photographic plate. It is an organ, a function, like any other. It can be overloaded and abused, even in a good cause; and when, madam, you call to your husband, as he leaves the house to go to business in the morning, not to forget going to market, deliver your message to the milliner, and step in at the store and buy the thread to match a certain shade of silk, a sample of which you have given him, you are putting extra loads on the poor man's memory, possibly already overburdened, and you should remember that the effort to remember a paper of pins, or the imprint of that paper of pins on memory's organ, makes as large a picture as the performance of some business detail necessary to secure a million.

You lose the spirit and substance of a speaker's thought when you "take notes." You do not need to

retain in mind the precise words which he uses. When you take notes, your mind is then necessarily diverted from the speaker. You break off, temporarily, a certain blending between his mind and yours, which makes a channel of mental communication and of thought-absorption. You lose, also, the force and substance of what he is saying while you are writing what he has said. You are impeding, to an extent, the speaker's flow of thought, be his discourse written or verbal, for in any case, every interested hearer is a help to the speaker, by sending him a current of sympathetic, appreciative and responsive thought; when you cut this off, you remove a certain help and stimulation that you may have been previously sending him. If you trust, in these cases, entirely to memory, it will more and more write down, and retain for you all of the substance, pith and meaning of any speaker's thought, so far as you are capable of comprehending that speaker, all of which you can afterward recall to yourself, by your own method of expression. A mental reporter, without taking notes, will sometimes give the substance of a speech in one-tenth the number of words which it required to deliver; and for practical purposes in journalism, this reporting is the most highly valued. Such a reporter trusts and cultivates what, for lack of other words, we must call his "spiritual memory"; that is, the memory which retains ideas instead of words, for words are but vehicles wherein to carry ideas, and, in many instances, very imperfect vehicles.

Your spiritual memory retains the results, or wisdom, gathered throughout all your past physical lives, or re-embodiments. The more numerous these lives,

the older your spirit, the greater is your wisdom. In other words, the clearer then is your insight, your intuition, meaning the teachings of your own spirit, which is the only teacher and source of knowledge for you in the universe. The spiritual memory, after many re-embodiments, and with increasing power, affects, in a certain way, the physical memory; that is, the memory of the body which you are now using. You go to a strange, possibly a foreign city which you never before, in this physical life, visited. You are possessed by a strong sensation of having been there previously. You may feel strangely at home among new people, scenes and customs. That comes of the working of your spiritual memory. You have been there before in some previous physical existence. You were of these people. You lived among them, and then belonged to them.

If you are strongly drawn to and greatly interested in some particular era of history; if you have, during all your present life, read and re-read everything concerning it with the greatest relish; if every bit and scrap of new information concerning such historical era is still seized upon by you, and, in a mental sense, almost greedily devoured; it is because your spiritual memory, imperfect and clogged as it is by the confusion and false beliefs written on your physical memory, as to your real self and the now hidden powers in that self, seizes on these historical pictures, presented to you in story or print, and feels, rather than recognises, your former participation in those events. This is why the history of one nation, or an era of such nation's history, may be of more interest to you than any other. You lived in that

era, and acted in it. It was a period of marked impression and event in your real life. The forces, perhaps, long gathering in quiet within you, and through, possibly, a succession of quiet, and relatively uneventful, physical lives, burst forth in that era into a certain energy and fruition, and your spiritual or real self now so far dominates your physical self as to force it to recognise its life and effort, possibly, even its individuality, during that era. Your present physical life is but one of a series of physical lives. Your real self passes from one to another of these lives, with greater or less intervals of time between them, much as your body passes from one suit of clothes to another, as the last suit is worn out. As you increase in force and wisdom, the time between each re-embodiment becomes less and less, because your spirit, your highest self, is forced, through a peculiar knowledge or intuition, to return to the earth-stratum of life, that it may as soon as possible get the power which it can only get there; and that power once matured, it has never again to return under the slow and generally painful conditions of a physical rebirth, though it can return to earth at will. In other words, it can make a physical body to use here for an hour, a day, a year, or as long as it pleases, and having for the time done with it, it can let that body return to its original elements.

It is then, when you, through your power, command the physical or material form of element, and can gather and compose it at will into any form you please, when also no form of material has any power over you, that you really commence to live. The Christ of Judea had grown to this power. Though

his physical body was destroyed for his use on the cross, he was able to materialise another body, with which he appeared to certain of his friends.

The "spiritual memory" is what you bring into the world, or rather what your spirit brings to the earth-stratum of life with each new incarnation. It brings the substance or wisdom gathered from its last physical life, as well as all other previous lives. but not the recollection of the events, details and experiences by which such wisdom was gathered. Your spirit did retain the recollection of its last physical life up or near to the period of your present reincarnation. But, with a new body, there came also its new physical organ, or photographic plate of memory for taking physical impressions, and on this could only be imprinted the scenes, events and surroundings of this your present physical existence.

The memory of each of your physical lives is only temporarily obscured, not blotted out. As your real, your spiritual self, grows in power; as your more powerful spiritual senses develop, of which your physical senses are a coarse and very inferior counterpart; so will your spiritual memory increase in power; and this memory can, at some period of your real existence, bring to you, as you desire, recollections of the physical life of all your past existences. What your spiritual memory now brings you is vague and incomplete as compared with what it will bring in a greater condition of ripeness. Yet many an intention, many an idea that now you may think is whimsical and visionary, comes of the force and prompting of the spiritual memory. But you will find in time that you will not care, or need as an

addition to your happiness, to recall nearly as much of your past, especially its darker experiences, as now you think that you would, had you the power. Your life will be an eternal now of happiness, and ever-increasing happiness, as your powers increase, as you learn more and more how to live, as you realise more and more the endless variety of life's pleasures, as not only you see but feel a pleasure, beauty, sublimity, grandeur, in every form of Nature.

Every physical thing, every house, tree or rock, every meeting of people in halls or churches, in families or restaurants, in the march or conflict of armies; every event, small or great, in your life, has its counterpart or, as it may be termed, reflection in element which is invisible to the physical eye. Every event in all your past lives is actually a part of you in unseen element. Your spirit contains the power of calling back in a series of pictures, as one event is linked to another, all these parts of yourself, extending to a most remote past. Byron, in speaking of the soul's future, suggests this possibility in these words:—

“Before creation-peopled earth,
Its eyes shall roll through chaos back
To where the furthest heaven had birth;
The spirit trace its rising track.
And where the future mars or makes
Its glance dilate o'er all shall be,
While sun is quenched or system breaks
Fixed in its own eternity.”

Like the physical eye, so in the present spiritual conditions, the physical organ of memory is subject to decay. But every picture it takes is transferred to

the eternal and indestructible organ of the spiritual. The physical memory is but the "blotter," or temporary book, for setting down the items. The book is thrown aside when full, but not before every item is written in the ledger. This ledger of the spiritual self is the book, and the only book, which, in the Revelations of the New Testament, it is said shall be opened, when you stand face to face with all the acts of your own life, and are judged by the god in yourself.

The imprint of the events happening through countless ages of your many physical existences, so transferred from the physical to the spiritual memory, begets the spiritual memory of experience, and out of experience is born wisdom. An old spirit, a spirit of many experiences and lives, feels quicker, through its inward teaching, or intuition, what is true and what is false than cruder and younger spirits. You feel a certain statement, an assertion, which may seem visionary, or ridiculous, to those around you, to be true or to have some truth in it. That comes of the action of what, for want of clearer words, we must call the spiritual memory. You cannot give for this any clear "reason" to many other minds. Has not time often proved that your feeling, in this respect, was correct, though, through the influence, pressure and working of the more material mind you may, at times, have doubted the truth of this feeling?

You are not an individual, a man, a woman, in the ordinary sense. You are a ceaseless current of event, surrounding experience; a series of pictures of all that you have done, or have been, extending far and far

back into the dim, the awful past of eternity, which no eye has pierced, or can ever pierce; and this current, commencing in an atom, a mere speck of being, has gone on accumulating more and more experience, growing broader and deeper in thought; a power moving and operating in space, gathering fresh force and insight with each new experience until you are what now you are. And so you must grow still, a wonder, even to yourself, as you begin to realise that you are, indeed, "fearfully and wonderfully made." The more that you grow, the more will you see, and the clearer will your past become—a past extending to periods beyond this earth's organisation in its present condition; a past full of mysteries even to the clearest sight of the higher world of spirit. For, since there could in spaceless universe have been no beginning, so you in the fullest sense, can have had no beginning.

THE DRAWING POWER OF MIND

WE are, through our mental conditions, always drawing things to us good or bad, beneficial or injurious, pleasant or disagreeable. There is possible a state of mind which, if permanently kept, will draw to you money, lands, possessions, luxuries, health and happiness. It is a mental condition which is always serene, calm, determined, decided, self-composed and bent on some purpose of which the aim is lasting good, first to yourself, next to others. There is a different state of mind which, if permanently kept in, will drive prosperity and health from you.

It is only the very small part of what exists in the universe that can be seen, touched or otherwise made evident to the physical senses. The larger part of that which exists and has form, shape and colour, cannot be seen, felt, or otherwise so made evident. What we call space is filled with realities. There is no such thing as "empty space." These realities might be evident to our spiritual or finer senses, were they developed. As these finer senses are more and more opened, then more and more of such things or realities will become evident to us. Whatever you think, that you actually make. If you think of anything for but a second, you make it an unseen reality for a second. If you think of it for hours, days and years, you will in some way bring that reality to you in the physical

world. If you keep any idea, good or ill, in your mind from month to month and year to year, you make it a more enduring unseen reality, and as it so becomes stronger and stronger, it must at last take shape and appear in the seen and physical.

Of whatever you think, you attract its like from the unseen current of realities. Dwell on any form of crime, and you attract and draw to you criminal realities from the unseen side of life. These are the unseen forces for attracting to you material agencies for crime on our side of existence. When you read with interest in your morning's paper of murders, burglaries, scandals, and dreadful accidents on sea and land, you are attracting to you unseen things of the same character. You connect yourself with a lower order of spiritual realities, and being then in this current, as you so read with interest, day after day, you are the more likely to bring some form of these horrors and miseries to yourself. A current of real element is formed in the unseen world of realities. You connect your spirit with this current when you keep these ghastly things so much in mind. That current then acts on you. You are borne along and carried by it. It will bring to you all the quicker the elements of crime or evil. If you love to read of the acts of burglars and thieves, you are the more likely to have burglars and thieves about you and in your house. You and they will be brought together, because you and they are in the same current of thought. Neither you nor the thief is aware of the power which brings you together. But no power is so irresistible as one of whose action upon us and of whose very existence we are entirely

ignorant. If you think but for ten seconds of something ghastly or horrible, something which causes pain of body or distress of mind to another, then you set in motion a force to draw some form of this trouble to you. If you think ten seconds of something pleasant, cheerful or beautiful—something which can give pleasure to another, leaving no sting behind—then you set in motion a force to bring some of this pleasure to you. The longer you put your mind on any one thing, be it evil or good, the stronger do you make it as an unseen reality. It must at last, as you keep it in mind, or put your mind on it, make itself, in the seen and physical world, an agency for pain or pleasure. The power to fix mind persistently on some definite purpose, or in a certain frame of mood—say, that of calm determination, or to keep mind from being disturbed, is not now very common. Look at many people about you. On what from year to year is their thought or purpose fixed? On getting their wages at the week's end—beyond this, nothing; on getting a new bonnet, a new dress, a pleasure trip—beyond this, nothing; on living from day to day, or week to week—beyond this, nothing. Many cannot fix their mind on any useful purpose for two days in succession. It is this thing earnestly desired to-day, something else to-morrow. Their mental forces pull a little while on this thing, abandon it, then pull a little on the next whim or fancy and abandon that. There is no steady pull or exercise of drawing power on any one thing. These are the people who accomplish very little, who are always poor, and often in ill health. Such minds, where fixed at all, are often on the useless and injurious. They will read with avidity

of horrors and hangings. The longer these are spun out and the more minute are they in detail, the more they like them. They love the drama depicting violence or emotional torture. A vast amount of their force goes in this direction. It is a force to draw to them some form of evil. If turned in another direction, it would draw to them good.

The unseen world and upper currents of unseen realities are full of bright and beautiful things—full of the spiritual correspondences of all luxuries, necessities and good things enjoyed here—full of beautiful things as yet here never seen and enjoyed. When minds learn, as in time they will, to have faith in these existences, and faith in the simple means of attracting them, they will fix their thought persistently on the bright side of life. They will come to know that the longer they endeavour so to fix it on the brighter and healthier side, the more power will they have, and the less effort will it cost so to keep their thought in the right direction, in connection with the right current, until at last it will become “second nature” for them to live in these higher realities, and, so living, health and prosperity will flow toward them. They will cease then to think so much and read so much, to talk and live so much in the crude, the horrible, the long-drawn recitals of crime, having learned that these thoughts bring them evil and injure their power for drawing to them that which will result in permanent good.

“Set your affections on things above.” This upper current of thought contains the correspondences in unseen element of all that is good for us to use and enjoy, and more still of joys that we do not yet realise.

These are the "things above." Those of horror, ghastliness, crime and misery, on which now so much of people's affections or thought is set, are "things below." Evil of any sort is only to be thought of and dealt with long enough to remedy it. One remains in a cesspool only so far as it is necessary to bail out its contents. You want to get your cold, your pain, your last sprained ankle, or the last injustice done you by another, out of your mind as soon as you can and not to keep making it over and over again, through ever thinking it, brooding over it, and telling it to others whenever you get a chance. Such mood of mind may become habitual "second nature," and a power for drawing poverty and ill-health.

Constant contact with crime or misery, with ill of any kind, or even the thought thereof, will beget an unnatural and unhealthy appetite for it. So at last people had rather at the breakfast table talk of sickness and death-bed scenes than of health, of crime and horrors rather than of things cheerful, peaceable and pleasant. All such talk and thought, dwelling on misery, injures your power for drawing good things to you. It is a direct means for taking money from your purse and health from your body. Living ever in the thought of sickness will surely bring sickness to you. For such reason have those who made a study of insanity, gone themselves insane, as did an eminent physician a few years ago; as did the superintendent of one of the largest insane asylums in this country; as do very, very many of whom we never hear.

The vast amount of matter printed and read by millions concerning the diseases and death of such prominent persons as General Grant, the late Emperor

Frederick, and some others, have put millions of minds more or less in the thought-current of sickness, pain and misery.

You will be the more healthy for living as much as you can in the thought and surroundings of healthy things. You will be the stronger for living in the thought and the physical surroundings of strong things—strong animals—strong and vigorous men and women. A circus, with its skilled riders, its acrobats and tumblers, and its audience with care for a time off their minds and smiles in their faces, is a far healthier place, and connects one with a healthier thought-current, than a dissecting-room, or the poring over a book devoted to the recital of any form of suffering or disease.

What we call the drawing power of mind is not that of longing for things. Longing implies impatience, because they do not come so soon as we desire. The impatient state of mind will either drive what you desire from you or delay its advance. When your thought takes this form: "I want the thing desired now—right now; I am tired of waiting; I can stand waiting no longer;" you are then in the wrong mood. You are then using your force in scolding or grieving or finding fault, because what you desire does not come. When you so scold or complain or grieve, your force is set upon that mood, and is not working to attract the object of your desires. It is analogous to the man who, in a fit of rage, should tear his waggon to pieces, because it is stuck in the mire. The force which he used to destroy it might have drawn it out. The force of mind that you must put forth to draw good things lies in that mood

which says, continually and calmly: "I must have these things; I am going to have them, provided that a Wisdom greater than mine sees that it will not work me injury to have them." It must be a mental state of serenity and determination, decided and positive, but never angered or impatient, anxious or worrying. So that you keep your mind in the proper drawing mood, you need not dwell continually on the thing which you desire. It is the state of mind that draws money, and things desirable, not their constant recollection.

When you can put your mind in this mood and keep it there; when, for instance, you say to yourself calmly and deliberately: "I am going to travel and see the world abroad;" you can forget for a time that special purpose; you can employ and enjoy yourself in other efforts, without retarding that power which will be working to send you abroad. You need only, as your determination to travel or any other aim recurs to your mind, have the mood of calm, unruffled determination and decision connected with it. You lessen this drawing power for good when you get angry or irritable; but you increase it for evil. You lessen it for good through becoming discouraged or despondent; but you set it the wrong way, and for evil. You lessen it for good through hurried states of mind.

To covet the property of another person—to cumber the mind with schemes to get property through some inheritance from another—to feel anxiety, envy and jealousy of those who may share in such property or who may seem likely to get the whole of it—to set longing and envious eyes on another's lands, houses,

carriages, horses and other evidences of material wealth—to commence calculating on being brought into any degree of association with a rich man or woman, and how you may gain or wheedle, and so become their favourite, inducing him or her to give you of their wealth—all this brings on a state of mind which will retard your connection with the greatest drawing power. It brings to you a current of low, grovelling and narrow thought. It is loss also to allow yourself to drift into the petty prejudices of people concerning others—to take sides, even in thought, over petty quarrels.

You lose power by engaging with others in any conversation on a plane of motive and sentiment lower than your own, such as tattle, sarcastic remarks on the failings of others, fault-finding with affairs which do not concern you, and unwarrantable inquiry and ferreting about the private business of other people. You put out in so doing thought-forces which are opposed to and will destroy or retard the effect of your higher and more powerful attitude of mind toward all humanity—an outflow of thought which deals only with the best in others; sees as little as possible of their motives; speaks as little as possible concerning them, and sends them in thought only goodwill, from which you will fight off every shade of malice, envy and jealousy—thoughts now so dominant on our stratum of life, thoughts which will thrust themselves in our minds at every opportunity.

You want power to gain the highest health, the greatest success in business, and the growth of your spirit into possibilities not now to be realised. Nothing

so much weakens you in every way as descending in thought and talk to ill-natured and ferreting gossip. You descend then to the world of failure and ill-health. You clothe yourself then in an actual thought-robe or envelope of weakness—the vestures now worn by so many, who ascribe their ill-health or non-success to any and everything but this, the real cause.

Keep away as much as you can from despondent, reckless and purposeless people, and you will keep your drawing power at its best. You will not then lessen it through adulteration by absorption of their discouraged, undecided, aimless thoughts.

If of necessity you are thrown in their company, make up your mind beforehand that you will not absorb any of their thought. You will thus put on a positive protective armour against such absorption.

If you give a great deal of your sympathy to those who do not believe in these ideas; if you make their troubles your troubles and their cares your cares, you lessen your drawing power for the best and increase it for the worst. For then you absorb these doubts and other defects of mind. You mix up your faith with their lack of faith. You cripple your decision with their possible indecision. Speak of your purposes only to those of whose friendship you are very sure—only to those who are not envious and who really wish you to have your desire. Keeping your secrets adds vastly to your drawing power. Walls do have ears. In other words, secrets can get into the air if you talk them out, even when none with a physical body are near you. If you want to keep a secret from others, keep it as much as possible out of your own mind, save when it is absolutely necessary

to recall it. For what you think that also you make, or put out in the air, and so manifested, as the result of over-much thinking, it is all the more likely to fasten on some mind about you, in the form of a surmise, a passing thought, which at last, as you keep forcing it upon them by thinking of it, ripens into a suspicion.

All great successes depend on secrecy—that is, secrecy from all save those whom you can trust and who have an equal interest in the success with yourself. No practical man of business reads his ledgers to the public or confides his plans to every one. To talk of your purpose to those who in their secret thought are jealous of your possible success, will lessen your force to draw the thing desired to you. Then you do literally give yourself (*i.e.*, your thought or force) away. Thousands cripple their fortunes in this manner. Temperance and moderation in the use of all things, in the play of all emotion, are very necessary to the attainment of the most powerful drawing frame of mind. But asceticism and extreme self-denial in anything will only lessen this power. All asceticism creates unnatural longings; the force of mind is placed on what nature is starved of but still longs for, still setting its force thereon.

As to anything which annoys you, make up your mind that it shall not annoy you longer. This decision will increase the drawing power of your mind. But if you give way to annoyances you increase their adverse power. You bring on also by this mental condition more and more annoyances. You lessen your force for drawing things to you, or in other words you use that same force to attract disquieting things. Resist

the devil and he will flee from you. A disagreeable habit in another person, impertinence or rudeness in another, a creaking door, anything in the working of the physical world about us, if we do not set our minds against its possible annoyances, will grow more and more upon us. It will master us. All these things represent the devil to be resisted.

When we allow ourselves to be annoyed by any person, we are ruled by that person. If we cannot abide their presence in a room, then that person drives us from that room. If we cannot be agreeable to others, with him or her in our presence, then will they govern our speech and make us silent and sulky. But when this resisting power is used, and we endeavour to turn our mind from the annoyance, we shall be carried at last beyond the reach of all disturbing things. That is the real power for driving from us whatever annoys us. I do not here imply that the habit of being easily distressed or of non-resistance to annoyance, or the habit and love of reading and living mentally in scenes of misery or any other mental habit which lessens our power, can be immediately broken off. That is all but impossible. No mental habit, the growth of years, can be suddenly changed. How, then, can it be changed?

By not trying too hard to change it; by not becoming impatient on finding yourself unconsciously reverting to the state of mind which you wish to get rid of. Impatience at anything is force employed in anger, because matters do not change as quickly as you wish, and that is so much force lost to your drawing power. You can in this way hurt

yourself as much when the motive is good as when it is bad.

It will increase your drawing power to feel the real need of the thing that you set your mind upon. There is a great difference between wanting and needing things. Some people want everything on which they set their eyes, when they need but few of those things at a time. You may require warm garments for winter. You may want things which will prove of no use during winter. Now, the need for serviceable clothing is imperative. For other things the need may not be imperative, though they have their place and use in good time. If you feel the need of the thing on which you set your mind you will increase the force of your demand for it. This, in turn, increases your drawing power, provided, as we must say again, your demand is made in the mood of decision and patience, and does not use itself up in the mood of impatience, because the thing demanded does not immediately come.

There are two ways of saying: "I must have the better things desired." To say "I must," or "I demand it," in the mood of ugliness or irascibility, carries little or no power to bring the thing demanded. But a great deal of drawing power is set upon the thing demanded when you say: "I demand this special thing because I need it; because it is right that I should have it; because I feel that my ability to benefit first myself and next others will be increased thereby." This is the mood to be maintained permanently from month to month and year to year, until at last it becomes a part of yourself, and you carry such frame of mind, whether con-

scious that you carry it or not. If you feel that there is truth in my assertions, then the seed of conviction is sown in your mind. That seed, that idea, that force will do the work for you. You need do in a sense but little. That truth will take deeper and deeper root ; it will grow and increase ; you will find yourself gradually changing for the better. You will have less and less inclination to live in the grim and ghastly, and you will realise more and more the danger of so doing. Better still, you will turn away more and more from the racks and slaughter-pens of the lower life as you realise more and more the power, the pleasure and the profit of holding ever in your thought things cheerful, bright, gay and innocent.

When you acquire this power, or in other words get your drawing force turned in the right direction (it is always working in some direction), you will know that it is all yours. No one can take it from you. It must also be ever on the increase ; as it increases its force it moves, expanding for ever. When it is working in the right direction to bring you health, fortune and success in all you undertake, you depend on no one but yourself and the Supreme Power. You lean on no one. You will feel that you have the power within to accomplish all that you undertake. You will not then seek fortune by marrying merely for money ; by waiting for rich relatives to die ; by pandering in any way to the rich and powerful. Your body also will by degrees grow stronger, more healthy, more attractive. You are then in the current which can carry you beyond the realm of disease. Permanent peace

and tranquillity of mind will prove that this power is working in the right direction for you. There may be occasional intervals of mental disturbance. At times the force may return in its old direction. This is the effort of the old habit, the material mind, to resume its sway. Such disturbances must become less and less violent and of shorter and shorter duration, because your higher promptings, or spiritual mind, are the greater power, and must always subdue the lower.

The Oriental "Adept" or Fakir has this gift to a limited extent, but applies it to purposes which, though wonderful from their novelty, are relatively of little use to him or others. The basis on which he acts lies in the holding of forces in himself and gathering them also from outside sources by a permanently calm, unruffled, deliberate and undisturbed mental state of mind.

Can all attain to this drawing power? Those who can have faith in it will reverse this same force, now possibly bringing them poverty, sickness and evil, but they will turn it in the direction of bringing them good. All will not have faith. These will go on as before, using their minds blindly to attract the evil and suffer from it. All must have this power in some existence; all may not reach it in this physical life, but will in some life to come.

If you are alone in the world and lack congenial association, the mood of calm demand, based, for all things demanded, on a continual silent desire or prayer to be led by a higher and diviner wisdom than our own, will draw to you in time that association which is the best for you.

CONSIDER THE LILIES

I WANT to preach a sermon to everybody, from the text: "Consider the lilies of the field," because it has nothing in it which can prove disagreeable to anybody. It is not a sermon of threat or of warning, but of hope. The world to-day needs more hope. We are a dejected lot. We are this, principally, because in so much of the past preaching we have been told how bad we were, and what would happen to us if we kept on in our badness. We are so little told that we have in us lots of goodness and power. We have been bad, largely because so many ministers have thought badly of us, and have so made us think badly of ourselves. People who think badly of themselves are pretty sure to do badly. Scripture remarks: "As a man or woman thinketh, so is he or she." It is when a man thinks poorly of himself that he goes off and gets drunk, or does some mean thing. The pride that makes a man value himself is the pride that keeps him from mean and degraded acts. Our race is now on the point of being awakened to the fact that every man and every woman are the possessors of more powers than they dream of at present, and that when they know how to use these powers, they will steer out of all evil into good. A lily, or any other plant or flower, grows and beautifies itself under the laws of the universe, just as much as man or woman; and a

man or woman grows, and has grown all through the countless ages, under such laws, just as much as the lily.

It is a grand mistake—that of supposing that any man or woman of ordinary sense is the result of this one short life which we live here. We have all lived, possibly, in various forms,—as animal, bird, snake, insect, plant. Our starting-point of matter in existence has been dragged on the sea's bottom, embedded in icebergs, and vomited out of volcanoes amid fire, smoke and ashes. It has been tossed about on the ocean, and has lain, maybe, for centuries and centuries embedded in the heart of some post-pliocene mountain. We have crept up and crept up, now in one form, now in another, always gaining something more in intelligence, something more of force, by each change, until at last here we are, nor have we got far along yet. The lily has a life of its own and an intelligence of its own. You may differ with me here, and I expect you to do so. Most people think intelligence is confined to human beings, and that everything which looks like it in an animal or plant is "instinct," or some other name for nothing in particular. I believe that intelligence is as common as air; only in some forms of life there is a great deal more of it than in others. Man, of all growths of the earth, has the most of this article packed away in him. That is, he has the most of the article which we call "thought"—a highly rarefied and powerful substance, unseen and unfelt by the outer sense. The more that there is of this substance possessed by any one, the more there is of life in him or her. Thinking people live the longest; but by thinking people, I do not mean literary people or

bookworms. Of the worms, many of them do not think at all. They live on the thoughts of others. By thinking people, I mean those who are always getting fresh, original thought out of themselves. That kind of life or thought (these being convertible terms) renews body and mind.

The lily has intelligence enough to start itself out of the seed when put in the ground and called upon by the sun to do so, but a man or woman has the same intelligence (or should have) to go out in the sun on a pleasant day, and absorb the life and power imparted by the sun. Those who do not, who remain five-sixths of the time indoors, are, as a result, weak and bleached like potato-vines planted in a cellar. The lily has also sense enough to grow in the sun. If you put it in a room, it will grow toward that part of the room where the light enters. This is simply because it wants the light: it knows that it needs it, and it goes after what it needs, because it experiences that the light is good for it. We seek food for precisely the same reason, only we call our action the result of intelligence. The plant's action we call instinct. A man goes to the fire to warm himself because he feels that the fire is good for him. It is pleasant to feel it on a cold day. A cat lies in the sun for the same reason. But the man calls his feeling "intelligence," while that of plant or cat is merely "instinct." Where is the difference? The lily gets ahead of us, with its limited life and intelligence, because it does not concern itself or worry about the morrow. It toils not. It takes of water, air, sunshine and whatever of the elements are in these, just what it needs for the minute, the hour or the day, just so much and no

more. It does not go to work laying up an extra store of water or air or sunshine for to-morrow, fearing that it may be out of these supplies, as we toil and spin, laying up extra dollars against the poverty which we fear. If it did, it would use up all its force in amassing such extra supplies, and would never become a perfect lily, outshining Solomon in all his glory.

The robes of a lily, a rose or any blossom are, in beauty, fine texture and delicacy, beyond anything that human art can produce. Our fine laces and silks are relatively of a dead beauty. They commence decaying or fading just as soon as finished. Up to its highest blossoming point, the lily's beauty is always increasing. A cloth that would shine with a lustre to-morrow more vividly than to-day, and that would show similar variations of texture, would be eagerly sought for, even though it lasted but a fortnight, and the extravagant people, who really keep the mills going and the money in circulation, and pay the best for the best things, would have it. If the lily, with its limited intelligence, worried and fretted for fear the sun might not shine to-morrow, or that there might be no water or money in the house, or potatoes in the cellar, it would surely become a cast-down, forlorn-looking flower. It would expend in anxiety the strength that it needs for gathering and assimilating to itself the elements which it requires to become a lily. If any degree of mind or intelligence so worries and takes on itself burdens beyond the needs of the day, it will cut itself off from the power of attracting to itself what it does really need for the growth, the health, the strength and the prosperity of to-day. I mean here just what I say and am concealing no meta-

phorical, allegorical or figurative sense. I mean that as the lily's limited intelligence, or mind-force if you please, unburdened and untaxed by anything that concerns to-morrow, draws to itself the elements that it needs for to-day, so exactly would human minds, if free from woe or anxiety, attract to themselves all that was needed for the hour. The needs of the hour are the only real needs. You need your breakfast in the morning; you do not need to-morrow morning's breakfast. Yet nine out of ten among us are, directly or indirectly, solicitous in some way about to-morrow morning's breakfast, and so we subtract from ourselves more or less of the strength necessary to enjoy, digest and assimilate that of this morning.

As the unburdened, unfretted, unworried lily attracts power to grow and clothe itself with beauty from the elements about it, so does the unworried, unfretted human mind attract to itself a thousand times more of what is necessary to carry out its plans and relieve its happiness. You lose that power the moment you commence to fret. I mean, here, power to carry on any kind of business, from preaching to street-sweeping. Every man of business knows that he is in the best condition to do business when his mind can fix itself on the one plan and shut out everything else. Every artist knows that he does his best work when his mind is wholly concentrated and absorbed in the work of the minute. It is then able to use all its power, and, what is more, it is then drawing to itself more of power, while that which is so attracted it fastens to itself for ever. I hear you say: "I can't help worrying. Times are hard, wages low, living is high; the family is also large, they must

be housed, fed and clothed, and this is on my mind day and night. You talk of not worrying under such circumstances. It's all nonsense." You see, my friend, I have tried to give you the full force of your objection. If you want more, you may call me hard names in addition. It is all nonsense, too, to say that you cannot stop worrying, at least for the present. But that question makes no difference as to the result—the loss of power through fretting, the actual damage to health, the weakening of mind through worry, the ageing of the body, and, worse than all, the loss or cutting off from yourself of the mind's attractive power, which, if allowed free operation like the lily's, would give you all that you can enjoy for the day, because you can enjoy only just so much, though you have, or think that you have, ten thousand times more. A man can eat and enjoy but one dinner at a time, though he has money enough to buy a thousand.

If you are in a crowd rushing in a panic you must go with the rest and perhaps be crushed. Life, as now lived by thousands, is as a crowd panic-stricken by fear of coming want, or fear of something or other. Any fear from any cause brings loss of power. I don't say that people ought to stop worrying. There is no such word as "ought" in my dictionary. The habit is born with us. Our ancestors for generations have worried before us. But that makes no difference as to the destructive results of "taking thought for the morrow." The law involved goes on working. It is merciless in its working. It is as certain to run over and crush you if you get in its way, as is the locomotive if you step before it on the track. The

best course is to take advantage of the law, and get on the right side of it. How? Think hopeful things, instead of hopeless things. Think success, instead of failure. Why, the habit of thinking hopeless, disagreeable things is so confirmed up here in New England, that if you remark: "It's a fine day," half of these gouty, croaking old shellbacks will growl: "Yes, but it is one of your—weather breeders." Just so surely as the universe is governed by fixed and immutable law, so surely also will that law be found to read: "If you think bright things, you attract bright things to you. If you think dark things, you cut off the invisible wires of contact with the bright things, and you make instantaneous connection with the 'ground circuit' attracting dark things." Perhaps you will say that this is simple or childish. Now, what is simple in this universe? The sprouting of a seed is called by some a simple affair. But nobody knows the real cause of its sprouting. It is only known that if you put it in the ground, where it can have a certain amount of the sun's warmth and some moisture, it will sprout. The rising and falling of a tea-kettle's cover over the fire gave Watts his first idea of the mighty force of steam. That is, he got there his first hint of the power in steam, or rather behind steam. That is heat. But then there is a power behind heat. What is that? We do not know. Simplicity, indeed! What in the world is there so simple?

CULTIVATE REPOSE

REPOSE is a quality. It may be cultivated and gradually attained by allowing the mind to dwell upon it. Fix the word in your brain. Paste it up there figuratively. Paste it somewhere about you literally. You want the thought in your mind. You want to plant it there, so that it may grow. It will then take root, and, as it grows, you will, despite ten thousand failures, find yourself on the gain. You will correct yourself many, many times in hasty doings, but each correction will bring you, though ever so little, nearer to the mark. If you are annoyed at your failures, so much the better. This shows that you know your defect.

It is a training also where the school is ever by you. It can be practised so soon as you arise in the morning, in the putting on of your apparel, in your walk, in your eating, in your opening and shutting of doors. No act is beneath it. No act is above it. Each act so done lays up for you its little quota of capital—until at last the habit becomes “second nature,” and the forced schooling merges into an involuntary one.

There is a law which causes the sound sleep of childhood. There is another law governing the unsound sleep often common to middle age, if not earlier. A law governs everything. A law governs the decay of a building, the decay of a body, the decay of a tree, as well as the healthy growth of a tree. We do not

at night lay our real selves down to rest. We lay down only the body, the instrument which we use in the material domain of expression, to be recuperated. If the spirit gains renewed force while away from the body, as it should, it will return with such force to act on the body in the morning—if we realise the highest condition of sleep.

There are two kinds of sleep. There is a sound healthy sleep, which strengthens and refreshes the body, and an unsound, feverish, restless sleep wherefrom the body awakes with very little strength. When you are awake, your spirit or thought is acting on the body, or using it. If it so acted all the time, it would soon wear out the body, as sleeplessness does wear it out. When you sleep, your spirit or thought still acts, thinks, works, but apart from the body. It can so act in a healthy or unhealthy realm of mind. If in a healthy realm of mind, it will send the body healthy element in thought to repair or recuperate it. If it goes to an unhealthy realm, it will send the body only unhealthy element. Whether it goes to a healthy or unhealthy territory of spirit depends entirely on your condition of mind before retiring. If "the sun goes down on your wrath," irritability, or hatred of others, your mind during the night will still send your body the unhealthy elements of wrath, hatred or irritability. If your spirit is discouraged, despondent and hopeless, it will send to the body the same order of element. You are working or making effort whenever you think. You do not want to do work of any kind when you go to bed. In some cases when we lie down, the mind becomes more active than ever and fills immediately with plans and schemes, or anxieties and worryings.

That tires the body and causes restlessness, tossing and wakefulness for hours. The mind is then more active, because it is momentarily diverted from any bodily effort.

You should determine resolutely to dismiss all thought whatever on retiring, and think only of repose. Keep the word "repose" in your mind on going to bed. This word brings the idea of rest. It will gradually change the attitude or direction of your thought, and connect you with the element of rest and repose. You may not be successful at first in bringing immediate sleep. You may have the mental habit of brain-working for years to conquer. You will, however, by degrees change your mind to the reposeful condition, if you persevere. It may require months before you see any change for the better. But when once you have conquered wakefulness, you will never have your work to do over again. You cannot change any mental habit, all at once, any more than you can at once change a habit of body, a mannerism or peculiar gesture, a peculiar walk, or a peculiar manner of speech.

If your mind is from any cause very much disturbed during the day, it sends to the unconscious body or unconscious physical existence the same disturbing thought-element at night. The prevailing mood of your mind during your waking hours will be your mood when the body sleeps. The mind never sleeps any more than electricity sleeps—any more than the element which the sun sends us, which is the cause of light and heat after it reaches this planet. The child is a spirit coming again into this physical life with a new body. The memory of all its troubles in its

previous existence is fortunately blotted out. It is well, in this our incomplete state, with so little power to rule our minds and turn them from the unpleasant, that we do not know what we may have suffered in a past existence. If we did, we might begin at the age of two years with the troubles that we had at threescore and ten of the last life. Up to a certain age, the child has a perfect trust in its parents to supply it with food, clothing and shelter. When it is obliged to provide for itself, the trouble begins—the trouble and work which it carries when grown-up to bed with it. Then it trusts hardly anything. That may be the cause of all our trouble, wakefulness included.

It means really little or nothing to say: "Trust in God," and small wonder; for this is said so much by people who do not trust in God, but in their own relatively weak physical efforts—or in the weak, imperfect reason that is based entirely on physical surroundings.

When the Christ showed the little, trusting, undisturbed child to the probably worrying, fretting and possibly sleepless Elders of Judea; when He said: "Unless you become in mind as free from care as this child, and learn to trust for all you want to an Infinite, All-Pervading Force or Father, you cannot enter the Kingdom of Heaven (which is an entirely mental kingdom)—He meant that the human thought, when fixed persistently on a thing or purpose, sets in motion the unseen force to accomplish that purpose, and that this is the Infinite Force or God working through us. He meant that if you have an earnest desire to do anything which will benefit others, with yourself, or to be anything in the domain of Art—whether orator, actor, writer, painter, inventor—one

of the world's movers in some way—that earnest, persistent desire is the great unseen Force, evolving out of yourself—as a part of God or the Infinite Power which rules all things—to push you on to success. The more you trust to this desire, and after making all reasonable plan and effort toward material support, the more you leave off worrying and fretting as to that material support, the stronger is the Force for accomplishment which is acting for you. He meant when He said: “Come unto me all ye that are heavy-laden, and I will give you rest”—come to me as one representative of this great and incomprehensible Law of Nature. He would say, if here to-day, as illustrative of this Law: I have in mind a certain thing to do. I trust to that strong desire to do it. I ask or pray for wisdom to direct my doing. I use my body in the doing as my spirit leads or impels me; and if I cannot see the way clear, still I trust to the desire or power of the Infinite, a part of which I am, knowing that the Force that I have set in motion is working for me night and day. And so when I lie down to sleep, I do so with as perfect a trust and Faith that this Force will, somewhere and in some place, have put me further ahead toward my accomplishment by to-morrow, as this child has that its parents will provide for it to-morrow. In such trust and Faith the spirit leaves the body and goes to some realm where there is even greater trust, Faith, knowledge, proof, and apprehension of the Laws, and sends from that realm, by the thought-link connecting it with the sleeping body, more and more of trust and Faith, power and rest. When we gain this trust and Faith, as we can and shall through more and more

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proofs of the power on which it will be based, we have gained the most important factor for sleep, and healthy sleep. And the incessant desire or aspiration to have such trust will bring it.

The element which the sun sends us is the force giving life to all forms of what we call organised matter on our planet. Acting on the life of the seed in the earth, it brings that renovation of force which starts it into renewed life.

Our bodies have the most force in the morning, because then the tide of the sun's power is coming toward us. Our spirits absorb that force and the strength so given the spirit is communicated to the body. In the afternoon and evening that portion of the earth on which we live is turned away from the sun-force. It no longer meets and affects us as in the morning. For this reason there is less strength and vigour of mind and body in the latter part of the day. For this reason is the tendency in most birds and beasts to rest their bodies at night. Night is the time for repose of the body, because of the absence of that element sent from the sun, which is the great stimulator to the life of all things on this planet. We are most in the line of Natural Law when we do the work requiring most exertion in the morning. We have then the full benefit of the Force coming to the earth. In the evening it is better to let the mind dwell on light and harmless recreation, in reverie, if so we are inclined, on easy effort which does not tax the faculties to the utmost. In such state of mind we are enabling effort to cease the easier from acting on the body when we retire.

People do work in various ways in the evening and

younger one's stimulation. Bear in mind that our real youth is not dependent on the age of the body—that youth implies never-ceasing vigour and activity of mind, more and more interest and effort in human affairs, more and more aspiration, and it is among the certain possibilities of the life coming to our planet that this state of mind, once fixed on, will constantly reinvigorate, recuperate and rejuvenate the body.

The body has a certain life of its own separate from the spirit, whose instrument it is. Like a plant, it has its youth, maturity and decay. Its physical life, in its earlier existence, is an aid to the life and vigour of your spirit. That youthful life is an aid to your spirit, just as any material remedy may bring a certain force to assist the spirit in throwing off disease or weakness. But the body's aid in this respect only lasts for a certain time, if not renewed by the power of mind or spirit; and if there is no knowledge of such power to renew, the body as a material construction, like any other material construction, must fall to pieces.

There is a great deal of unconscious belief in untruths. You will find from time to time that you have, during all this physical life, believed implicitly in some falsehood. You have never questioned its truth, never thought of questioning it. You might be surprised at the number of errors so credited by you, as they continue to crop up. Your unconscious, unquestioning belief made these untruths, as regards their effect on your life, all the stronger. If you live firmly believing in an error, that error will bring a blight of some kind in your life. It is

this firmly held belief in untruths that causes every kind of sickness and trouble for our race. "The truth," says the Bible, "shall make you free"—free from all pain and trouble. As soon as we commence to question any of these long held untruths, their reign is over. Disturbance commences—that is because it is being kicked out of your mind. You may, when a child, have been taught to believe in a Bugaboo of some kind. You may have feared in consequence to go alone in the dark. You believed in it for a time implicitly. Then, with years, you doubted; you ceased finally to credit it in the form which was first presented to you. When you believed firmly in the Bugaboo, the thought of it alone in the dark caused you unpleasant physical sensations. Your flesh "crept," or your hair rose on end; you became weak and trembling—that is, it made you, to a degree, sick, by the thought of a thing which had no existence. If some unthinking person had simulated to you in the dark that Bugaboo or ghost, your body might have been still more strongly affected. The physical disturbance would have been greater. You might have been "scared to death," or scared into loss of reason, as children have been under similar circumstances—that is, you might have lost your body or your reason, through the idea of a thing which had no real existence.

The Bugaboos held firmly in belief by grown-up persons act on the body in precisely similar manner. Misconception as regards an effort of the spirit to regenerate the body makes of that effort a Bugaboo, which finally works on the mind to destroy the body. The spirit demands rest of the body. It

wants all its force used in building it anew. It makes such demand of the stirring man of business, who has been actively engaged for years. The demand may come in the form of a sluggishness or inactivity of some sort.

As the regenerating process goes on, we shall become more natural in our habits and modes of living. In all natural things, animal and vegetable, undisturbed and uncultivated by man, we find direct expressions of the Infinite Mind, although these are not perfected expressions. Nothing in the universe is perfected or finished. Everything is growing ever to increased perfection, and this growth must be as the Infinite Mind wills, not as man wills. Whenever man tampers with the natural he makes imperfection and deformity. In the wild and tamed bird, we see the difference between the artificial and unnatural and the natural and healthy life. The wild bird is as God made it. As man has meddled with it, he deprives the bird in time of strength, agility, beauty and a great deal of intelligence.

Intelligence, instinct and spirituality mean the same. They imply a knowledge coming not from books but from the Infinite Mind. This knowledge, in greater or lesser degree, is in all forms of matter. It is in the mineral, the plant, the worm, the animal, from the least and so upward to man. It is not in all men alike. It is in no man to-day as it will be in the man of the future. It will be given to the man of the future so that he will be an immortal. He will realise the happiness and peace of mind often sought for to-day, but seldom found.

He will realise this increasing happiness, because of seeing clearly that there is an exhaustless force, mind and wisdom moving in everything, himself included, and that all he has to do is to commit himself to this power for good, trust to it, and be carried from one condition of pleasure to another.

Have all our inventions and advances in civilisation made the race any happier or healthier? Is not the struggle for existence about as hard as it was one hundred or one thousand years ago? Are not disease and suffering still rampant? Are not loss, bereavement and disappointment met on every side? There are few who can say: "My life is free from care, or anxiety, or jealousy, or discontent. My life is a dream of content and bliss. My life, from the sun's rising until its setting, is a series of pleasant moments. And more, I know that my days of pleasure will not only continue, but that my quiet, internal content will ever increase. I have no anxiety for the morrow, for I have proven this great power. It has made my past days pleasant, and I am equally certain of the future." Trusting, then, to this power, and carried by it, man, becoming more than mortal, will have no occasion to sow, reap or invent machinery—any more than the wild bird, unhampered by such incumbrances. His spiritual growth will give him powers which shall do away with these present necessities.

In this regenerating process our spirit or higher self will demand of the body more sleep. It will demand that the night be devoted wholly to sleep. When daylight prevails, that is the time best adapted for physical expression. The material world is then

most moved by the material force coming from the sun. When that force is withdrawn and darkness supervenes another power prevails. That is a spiritual power which can feed the material when the material activities are quiet.

When you retire at night, with a desire to be free from the mood of anger or anxiety, with a silent demand of the Supreme Power that you shall be led into the highest wisdom and happiness, you are in the way of having that quality of sleep which shall most benefit you. Healthy repose at night will give healthy repose by day. Repose is the mental condition most needed by our race. Repose is not sluggishness, inertia or laziness. Repose gives pleasure in the doing of all things. Repose brings more strength in the doing of all things. Repose casts out exhaustion. Repose makes all work agreeable. Repose frees all labour from irksomeness. Repose means the steady nerve and hand, whether that of the draughtsman, the marksman, or the rigger working at the dizzy height of the ship's mast. Repose does all things with an elaborate and loving care. Repose will ultimately make you lose all sense of time. It is that weariness born of exhaustion which prompts men and women to say: "What shall we do to kill time? How tedious are the hours!"

Repose is a healthy, quieting stimulus ever flowing from the spirit near the Supreme Mind to the body. It gives permanently that mental rest which men seek and get from alcohol and opiates. But the pleasure derived from these agencies is, transient, often spasmodic, and liable to that reaction which carries down to gloom as high as it has lifted to

bliss. Repose keeps you on a serene level of happiness, and as you continue to invoke the Supreme Mind, it carries you gradually to a condition still higher and happier, and so ever on and on. Repose makes you company for yourself, welcome always to yourself, agreeable always to yourself. When that is your prevailing mood, you are always agreeable to others, as are they to you. You cease then to be dependent on others for company. But, in so ceasing, you draw the best from others, give them of your best, and therefore never lack for company. Repose brings plans for enduring success and force to accomplish it. Success means far more than mere money-getting. The success of to-day often brings wealth and fame without happiness. Is that a success when a man can call an empire his own, and his body, the only instrument by which he holds it, has not ten years life in it?

I do not assert here that merely retiring early would prove a panacea for all the ills of the race, or that turning night into day is the cause of all our ills. But I do assert that an unhealthy spiritual condition tends to turn night into day, that as the spirit becomes more healthy and natural it will prompt us to sleep, while Nature, drawing the veil of darkness over the material world, signals thereby the time to cease from material activity. Repose opens more and more the spiritual faculties, the finer perceptive powers, the faculty of seeing beauty and use in the many neglected things about us.

LOOK FORWARD

THE tendency with many people, after they are a little "advanced in years," is to look backward, and with regret. The "looking" should be the other way—forward. If you want to go backward in every sense, mental and physical, keep on cultivating the mood of living regretfully in your former life. It is one chief characteristic of the material mind to hold tenaciously to the past. It likes to recall and mourn over it. The material mind has a never-ending series of solemn amusements in recalling old joys and feeling sad because they are never to come again. But the real self, the spirit, cares relatively little for its past. It courts change. It expects to be a different individual in thought a year hence from that which it is to-day. It is willing a thousand years hence to forget who or what it is to-day, for it knows that this intense desire to remember retards its advance toward greater power and greater pleasure. What care you for what you were a thousand or five thousand years ago? Yet you were then something, and something far less than you are to-day. You may say that it is a matter of curiosity to know what you were. Yes, but is curiosity worth gratifying, if for such gratification you must pay the price of dragging after you a hundred corpses of your dead selves? Those selves, those existences, have done their work for you. In doing that work

they brought you possibly more pain than pleasure. Do you want ever to bear with you the memory and burthen of that pain, especially when such burthen brings further pain and deprives you of pleasure? It is like the bird that should insist on carrying with it always the shell from which it was hatched. If you have a sad remembrance, fling it off. If you can't fling it off, demand of the Supreme Power aid to help you to do so, and such aid will come. If you want to grow old, feeble, grey and withered, go quickly and live in your past, and regret your youth. Go and revisit places and houses where you lived twenty, thirty, forty years ago; call back the dead; mourn over them; live again in remembrance the joys which you had there; say, they are gone and will never come again.

In so doing you are fastening dead selves all over you. If we came into another physical life with the memory of the last one, we should come into the world physically as miniature, decrepit, grizzled old men and women. Youth physically is fresh and blooming, because it packs no past, sad material remembrances to travel with it. A girl is beautiful because her spirit has flung off the past, sad remembrance of its previous life, and has therefore a chance for a period to assert itself. A woman commences to "age" when she commences to load up with regrets over a past but twenty years gone. Your spirit demands grace for the body which it uses; it demands agility of movement and personal beauty, for it is made in the "image of God," and the infinite mind and life, beauty, grace and agility are the characteristics of that mind. In the phase of existence which we called childhood and youth, the spirit has the chance to assert its desire for beauty

and agility, because it has not as yet loaded up with false beliefs and regrets.

The liveliness, sprightliness and untiring playfulness of the boy or girl of ten or twelve, are due to the gladness of spirit relieved of the burthen that was carried in a past existence. That burden was one of thoughts unprofitable to carry. You would physically have the agility that you had at fifteen could you put away the burthen of sad remembrance and belief in error which you have been loading up for these twenty or thirty years past. You can commence the unloading process now, by resolving, with the aid of the Supreme Power, to fling off the remembrance of everything in the past that has annoyed you, everything which you regret, everything over which you have mourned. God never mourns or regrets. You, as a spirit, are made in His image. God is eternal life, joy and serenity. The more of these characteristics that you reflect, the nearer are you to the Infinite Spirit of Good.

Have you buried your dearest on earth? You do them no good by your sad thoughts concerning them. You place a bar 'twixt their spirit and yours in thinking of them as "lost." You may in so doing not only increase and encourage a sadness in their mental condition, but bring their gloom on yourself, as many do in grieving. The greatest good which we can do them is to think of them as alive like ourselves, and to fling their graves, tombstones, coffins, shrouds and ghastliness out of our minds. If we cannot do so of ourselves, let us demand help of the Supreme Power to do it. We often make those who have lost their bodies feel dead when we think of them as such. If we do this, they will throw back their thoughts of deadness on

us. Keep out of graveyards. It may seem to some that I am cold and unfeeling to speak thus, but the truth, as it presents itself to me, says that the graveyards where your loved ones do not lie are spiritually most unhealthy places to visit. They are full of the thought of regret, death and decay. When you visit them, you incorporate such thought into yourself. It is hostile and killing to youth, vigour, elasticity, cheerfulness and life. Our graveyards are full of untruths. We place a stone over the cast-off body of a friend. We place on that stone the word "died." That is not true. Your friend is not dead. It is only the body which he used that lies there. But that grave is planted in your memory, and your friend in your mind lies in it. Do what we will, try to believe what we may of the eternal prolongation of life and the impossibility of anything like death in the universe, we cannot help making for ourselves, when we think of that grave or revisit it, an image of our friend as dead and decaying in his or her coffin. This image we fasten in our minds, and in so doing we fasten on ourselves the thought of gloom, death and decay. The thoughts of decay and death are things and forces. When we keep them so much in mind we add elements of decay to the body.

We need as much as possible to fasten our thought on life and increasing life—life greater in its activity than any which we have ever realised. That is not gained by looking backward. Look forward. Every regret, every mournful thought, will take so much out of your life. It is force used to pile on more misery. It is force used to strengthen the habit of regretting. It is force used to make the mind colour everything

with a tinge of sadness, and the longer you use force in this way the darker will grow the tinge. Also, when we are ever recurring in memory to the past and living in it in preference to the present, we are bringing back on ourselves the old moods of mind and mental conditions belonging to that past. This feeling constantly indulged in will bring on some form of physical ailment. The ailment belongs to a condition of mind with which we should be done for ever. If we are looking forward, we shall shake it off and be better in health than we were. If the predominant mood of our minds is that of looking backward, the ultimate result will be serious to the body.

In the world's business, your active, enterprising, pushing man of affairs spends little time in sad reminiscence. If he did, his business would suffer. His thought is forward. That thought is also the real force which pushes his business forward. If he spent time in "sad memories" of the past, it would go backward. He works his success (so far as he does really succeed) by this spiritual law, though he may not know it. You may be saying: "I have failed in life and shall always be a failure." That is because you are ever looking back, living in your failure and thereby bringing to you more failure. Reverse this attitude of mind; work it the other way and live in future success. Why do you say: "I am always sick"? Because you are looking back, living in your past ailments and thereby bringing more on you.

I have heard the expression used: "When the earth was young." As if this planet was now in its

dotage and going to decay! In the sense of freshness, increase of life, refinement and greater purity in every form of life, be these of man, animal, vegetable, or farther on, this earth never was so young as to-day. Youth is life, growing and increasing in beauty and power. It is not the crude commencement of life. The so-called "barren rock" contains elements which will help to form the future tree and flower. Is that part of the rock which enters into tree and flower increasing or decreasing in life? It changes only into a higher and more beautiful expression of life. So do we from age to age. The rock crumbles, that it may live in this higher form. The old mind must crumble and pass away, giving place to the new, that it may make of us the newer spiritual being. As the old mind crumbles, so will the old body, for the spiritual change must be accompanied by the physical change. If you live in the understanding and spirit of this law, you need not lose a physical body, but have one ever changing for the better. As you live in spiritual belief, as the old life goes out, the new comes in.

Nothing in Nature—nothing in the universe—is at a standstill. Nothing goes backward. A gigantic, incomprehensible Wisdom moves all things forward toward greater and higher powers and possibilities. You are included in and are a part of this Force. You have in embryo the power of preventing the physical body from decaying, and the power also of using it in ways which even the fiction of to-day would discard as too wild for the pages of the novel.

For your spirit, youth and ever-growing youth is an eternal heritage. If your body has "aged" it is

no sign that your spirit has "aged." The spirit cannot grow old in the material sense any more than the sunlight can grow old. If your body has "aged" it is because the body has become a material likeness and expression of some false self or "shell" which has formed on your spirit. That false self is made up of thoughts prevalent around and within you from an early physical age, and those are untrue thoughts. A large proportion of that thought is regret. Regret is an inverted force—a turning of the mind to look backward, when its natural and healthy state is to look forward and live in the joys that are certain to come when we do look forward.

In the new life to come for our race, when we have learned to be ever looking forward to the greater joys before us, when we cease to look backward and drag the dead past with us, men and women are to have bodies far more beautiful and graceful than those of to-day. Those bodies will image or reflect their thoughts, and their thoughts will ever be fixed on what is beautiful and symmetrical. They will know that what is to come and what is in store for them, out of the richness of the Infinite Mind, must exceed anything that they have realised in the past.

To-day, with the great majority of people their attitude of mind is directly the reverse. Owing to the little trust which they have in that Power whom the theologian calls God, they are ever in their minds saying: "There are no joys to come for us like our past joys. Our youth has fled. Our future on earth is tame and dull. It is as dust and ashes." The truth that life does not end with the death of the body makes slow progress in fixing itself firmly in

our minds. The kind of life which a man may be living here at seventy does not end in the grave. It continues straight on. The "old man," as we call him here, wakes up on the other side of life, after losing his body, an old man still. If he is one of those who have "outlived their day and generation," who remain in their physical past and look back on it with regret—who have become "too old to learn," and think that they have got through with it all, he will be just such an old man in the world of spirit. There is no sudden transformation into youth on the death of a worn-out, decrepit body. As the tree falls so does it lie for a period, even in the hereafter.

But in this state he cannot stay for ever. He must grow not in age but youth. To do this it is necessary not only that he should leave the old body but the old material mind which made that body. His spirit throws off that mind when he gains a new body (or is re-incarnated), and he throws it off because he loses the recollection of all past sad memories and regrets.

The man should in mind be always the boy and the woman always the girl. You can be so in spirit without being silly or losing real dignity. You can have all the playfulness of youth, with the wisdom of maturity. To have a clear, powerful mind you need not be an owl. There may be for a period a certain use for us in going back to our more recent past lives, and for a time living in them. Sometimes we are pushed back temporarily into some old condition of mind, some old experience, in order to make us more alive than ever to the rags and

tatters of errors in the belief which is still clinging to us. This may come of revisiting places and people from whom we have long been separated. For a time, during such visit, old associations, the moods connected with them and possibly old habits that we thought long since cast off, resume their sway. We become absorbed and swallowed up in the old life. We resume temporarily an old mental condition that was formerly our permanent one, in that place or association.

But after a little the new mind, the new self into which we have grown during the long absence, antagonises the old. It feels aversion and disgust for the narrow existence, the false beliefs and the dull, monotonous, purposeless lives about it. It refuses to have anything to do with the old. Then comes a conflict between our two minds, the old and the new, which may result in temporary physical sickness. Our old life or self rises, as it were, out of its grave and tries to fasten itself on the new and even to rule the new. The new self rejects the corpse with horror. But, through thus seeing the corpse, it sees also fragments of the old self which, unperceived, have all along been adhering to the new. We do not get rid of error in belief all at once; often unconsciously we retain shreds of such belief when we imagine ourselves entirely rid of them. These shreds are the remains of old thoughts and former mental conditions. Your new mind, so awakened, arises and pushes off what it finds left on it of the old. This is accompanied by physical disturbance, because your spirit puts out all its force in rejecting these fragments of the former self, as

you might put forth all your physical strength in pushing off a snake.

Our old errors in belief must be so expelled before the new thoughts, which come in as the old go out, can have full sway. If your spirit was contentedly and blindly carrying any scorpion of false belief, you would tumble into the pit eventually, as so many are now doing. When you live several years in any certain house, town or locality, you make a spiritual self belonging to that locality. Every house, tree, road or other object which you have long been in the habit of seeing there, has a part of that self in thought attached to it. Every person who knows you there has in his or her mind the self which you make there, and puts that self out when they meet you or talk of you. If you had years before, in that place, the reputation of being weak, vacillating, impractical or intemperate, and if you return to the people who knew you as such, although you may have changed for the better, you are very liable, in their thought and recollection of you, to have this old self pushed back on you, and, as a result, you may for a period feel much like your former self. You return to such place after a long absence. You have, during that absence, changed radically in belief. You bring with you a different mind. You are in reality a different person. But the old "you," the old self of former years, will rise from every familiar object to meet you. It will come out of houses formerly inhabited by your friends, though now tenanted by strangers; you will find it in the village church, the old schoolhouse, the very rails and fence-posts familiar to you long years

before. More than all it will come out of the recollection of people who only knew you for what you were, say, twenty years before; every such person strengthens with you this image of your former self. You talk with them on the plane of that previous life or self. For the time being you ignore yourself as it now thinks and believes; you put aside your newer self, not wishing to obtrude on your friends opinions which to them may be unpleasant, or seem wild and visionary; you meet perhaps twenty-five or thirty people who know you only as your former self, and with all these you act out the old self, and repress the new. This for a time makes the old dead self very strong, but you cannot keep it up; you cannot warm the old corpse of yourself into life. If you try to—if you try to be and live your former self, you will become depressed mentally, and very likely sick physically; you may find yourself going into moods of mind peculiar to the former life which you thought had gone for ever; you may find yourself beset with physical ailment also, peculiar to that period, from which you had not suffered for years. Such ailments are not real. They are but the thoughts and wrong beliefs which your old self is trying to fasten on you.

I visited recently a place from which I had been absent twenty-five years. I had spent there a portion of my physical youth, and had lived there with a mind or belief very different from that which I possess now. I returned to find the place dead in more senses than one. The majority of my old acquaintances had passed away. Their remains lay in the graveyards. But I realised this deadness still more

among my contemporaries who were said to be living. They had lost the spur and activity of their youthful ambition. They had resigned themselves to "growing old." They lived mostly in the past, talked of the "good old times," and compared the present and future unfavourably with the past. They were in mind about where I left them twenty-five years before, and about where I was in mind when I did leave them.

Drawn temporarily into their current of thought, "for old acquaintance' sake," I talked with them of the past, and for some days lived in it. At every turn I met something animate or inanimate to bring back my old life to me. Then I went to the graveyards, and in thought renewed acquaintance with those whose remains lay there. So I remained for days, unconscious that in these moods of sad reminiscence I was drawing to me elements of decay.

At first becoming very much depressed, I was next taken strangely sick, and grew so weak that I could hardly stand. I was continually in a nervous tremor and full of vague fears. Why was this? Because, in going back into my past life, I had drawn on me my old mental conditions—my old mind—my own self of that period. But since that time I had grown a new mind—a new self, which thought and believed very differently from the old. The new self into which I had grown since leaving that locality would not accept the old. It shook it off. It was the shaking-off process that caused me the physical disturbance. There was a conflict between these two forces, one trying to get in, the other to keep it out. My body was the battle-ground between the two. No

such ground is a serene place to live on when the battle is proceeding.

It was necessary in this case that I should look backward and live backward for a season, to show me more clearly the evil of doing so. No lesson can be really learned without an experience. It was not merely the evil of living backward in that particular locality that I came to see clearly. I saw also, for the first time, where I had unconsciously been living in the past, living backward in numberless ways, and thereby unconsciously using up force which would have pushed me forward in every sense. I understood also, after passing through this process, why for weeks before visiting that place I had felt depressed and had experienced the return of certain moods of mind which I had not felt for years. It was because my spirit was already in that place and working through this change. The culminating point was reached when my material self touched the particular locality. All changes are wrought out in spirit often before our material senses are in the least aware of them.

Let no one imagine that because I write of these Spiritual Laws I am able to live fully in accordance with them. I am not above error or mistake. I tumble into pits occasionally, get off the main track—and get on again. Power comes of looking forward with hope—of expecting and demanding the better things to come. That is the law of the Infinite Mind, and when we follow it we live in that mind.

Nature buries its dead as quickly as possible, and gets them out of sight. It is better, however, to say that Nature changes what it has no further use for into other forms of life. The tree produces the new leaf

with each return of spring. It will have nothing to do with its dead ones. It treasures up no withered rose-leaves to bring back sad remembrance. When the tree itself ceases to produce leaf and blossom, it is changed and enters into other forms of vegetation.

I do not mean to imply that we should try to banish all past remembrance. Banish only the sad part. Live as much as you please in whatever of your past has given you healthy enjoyment. There are remembrances of woodland scenes, of fields of waving grain, of blue skies and white-capped, curling billows, with many another of Nature's expressions, connected with your individual life, that can be recalled with pleasure and profit. These are not of the decaying past. These are full of life, freshness and beauty, and are of to-day. But if with these any shade of sadness steals in, reject it instantly. Refuse to accept it. It is not a part of the cheerful life-giving remembrance. It is the cloud which, if you give it the least chance, will overshadow the whole and turn it all to gloom. The science of happiness lies in controlling our thought and getting thought from sources of healthy life.

When your mind is diverted from possibly the long habit of thinking and living on the gloomy side of things and admitting gloomy thought, you will find to your surprise that the very place which gave you pain, in the mere sight, will now give you pleasure, because you have banished a certain unhealthy mental condition, into which you allowed yourself to drift previously. You can then revisit the localities connected with your past, remember and live only in the bright and lively portion of that past, and reject all thought

about "sad changes," about "those who have passed away, never to return." I have proven this to myself. Is there any use or sense in admitting things to have access to you which only pain and injure you? Does God commend any self-destroying, suicidal act? Grief does nothing but destroy the body.

THE NECESSITY OF RICHES

It is right and necessary that you should have the very best of this world's goods—of clothing, food, houses, surroundings, amusements, all of which you are appreciative; and you should aspire to these things. To aspire is not to covet another's possessions or plan to cheat another out of them. To live in squalor, to dress meanly, to eat coarse and inferior food, to live in barren and meanly-furnished rooms, or where the eye falls continually on dirt and degradation, is to cramp, starve, wound and degrade the spirit. That will injure the body.

You really need all that your higher and most refined tastes call for and long for. You are the better, if surrounded by pictures and statuary of merit, by elegant household decoration, by the finest architecture. You are the better for having free access to the drama, for being able to travel and see other lands and peoples, and that in the best style and with the least inconvenience. You are the better for having your carriage and the means to entertain your friends, thereby securing to yourself, under the best conditions, the best of association and social recreation. To have the cost of any comfort continually coming between you and its enjoyment, to see pleasures and long for them your whole life because you cannot afford them, to

choke off hospitality when your heart is full of it, to be obliged to deny yourself recreations and the needed rest which they give mind and body, is to live a narrow, starved, cramped life. Starvation of taste, or starvation of some kind, is at the root of all excess and all degradation. Your starved man over-eats, and, having nothing better, will satisfy himself with mouldy bread and tainted meat. Human tastes always denied healthy food create unhealthy appetites, and such tastes feast on the mouldy bread and tainted meat of the meretricious, low, cheap variety-theatre, and other places of similar character.

Refinement comes from the class having the most wealth and, consequently, the most leisure. It is that class which best pays and encourages art. You do not get the elegancies of life from excessive toil and drudgery. You do find among that element the most coarseness, brutality, vulgarity and degradation; these things always accompany overworked bodies. That wealth is abused, that refinement may be mixed with effeminacy, is no proof against the great use and necessity for having and enjoying wisely the best that the soil can raise, the best of all man's art and skill; or, in other words, the best of all we can do for each other; and in the coming Kingdom of Heaven, which is to be the kingdom of earth, that is what men and women will be joyfully doing for each other; but not without system, not without order, not without the recognition and practice of the law that a righteous and religious business consists in such an interchange of commodities between man and man that he who gives shall feel paid by what he receives from another.

Is it not to our profit to have everything about us as beautiful, as neat, as symmetrical as possible, so that on whatever the eye falls, whatever other senses feel, only pleasure thereby shall be caused? Every pleasant thought is a force, and does you good. Is it, then, to the profit of mind or body to have about you things repulsive, things unclean, harsh and angular in appearance, muddy and smoky and gloomy, when every thought coming from the sight of such surroundings is unpleasant? And such force does really wound you and injure you.

There is no merit in being poor or in desiring to be poor. Poverty and a "hard time" in early life do not develop and bring out qualities the sooner, as so many argue. You might as well say that a plant starved of air, earth, water and sunshine would the sooner become a healthy, fruitful plant. Strong spirits, rich in thought, have risen above poverty, in spite of its impediments, and many a strong spirit of which the world never heard, has been crushed by it. The majority of the impelling spirits and leading minds of the American Revolution—Washington, Jay, Adams, Hancock, Morris—were relatively rich or prosperous, nor could they have developed that mental or spiritual force which really carried our cause to success, had the incessant physical drudgery of poverty been imposed on them.

Idea, and the best rounded-out idea, is born always of abundant leisure, and so are great achievements and great inventions. Christ told his apostles to take neither purse nor scrip; but he did not tell them they should not have and enjoy all enjoyable things. By "purse and scrip," he implied the old and material

methods of obtaining what they needed. He wished them to depend on spiritual law—that is, on their own spiritual or mental force—for bringing them the best things as they needed them.

Certain old proverbs encourage the idea that industry leads to wealth; but mere industry does not. Thousands are industrious, and poor all their lives. The point is, where and on what you put your industry. Industry, with little brains, saws wood and shovels coal for a living; industry, with more brains, buys a forest of wood, hires the sawyers and choppers, oversees industriously, and sells at a handsome profit. Neither does mere saving bring wealth. Thousands save and scrimp, deny themselves luxuries and necessities, to lay up every spare penny, and are poor all their lives. They call it economy to walk a mile to save a five-cent car-fare, and in so doing possibly they expend enough force and strength which, rightly applied, would make ten dollars. They starve even their bodies, deny themselves nourishing food, live on the cheapest, and sleep in cold, damp rooms to save a dime, but in so doing contract disease and weakness. This is not real economy. It is worse than the wildest extravagance, for that may bring a short pleasure. This course brings only pain, and only pain and loss are gained by it. Hundreds, if not thousands, of this class fall a prey to speculative schemers. Their carefully hoarded cash is invested in a mine which has next to no existence, save a name and a gilt-edged prospectus; it vanishes in some wild-cat stock, or in the construction of a railroad whose first shareholders never get a penny of their money back, or in other glittering schemes promising large and certain returns,

but performing only regular calls for more assessments, to save what is already put in.

Does "Early to bed and early to rise make men wealthy"? Who get up the earliest, work the most hours, and go to bed earliest? Thousands on thousands of the poor, going to their labours at dawn of a cold winter's morning, while the men who control the finances of the world rise at eight, breakfast at nine, get to business at ten, leave it at three or four in the afternoon, and recreate possibly till midnight; nor would these men so control the domain of finance did they not give this ease and rest to the body, the spirit's instrument, in order to generate and use the force of that spirit. So we find that the old worn-out maxims for attaining wealth do not "hold water." They are only true when taken with many modifications, and are but fragments of the real or spiritual law which brings abundance.

All material wealth is gained through following a certain spiritual law, or by the use, in a certain way, of human spiritual forces. It is not a new law. It is followed in part, and quite unconsciously, and always has been, by those who gain wealth. But there is to be a fuller application of this law, whereby not only wealth will come to the individual, but at the same time health, and the ability to enjoy wealth. This law, used wisely and intelligently, is as much yours to profit by as it is any other person's sufficiently clear in mind to recognise it.

Christ indicated to the apostles the spiritual law on which they should depend for all comforts, necessities and luxuries, when he said: "Seek ye first the kingdom of God, and all other things shall be added unto

you." In the kingdom of God, or the kingdom of spiritual law, the methods for obtaining these things are essentially different, almost the reverse of the purse and scrip, save and starve, body and mind abusing methods used by the kingdom of the material world to get money, which also, when so used, in the majority of cases, does not get it, unless at a terrible cost to the possessor.

You, now a spirit, using a physical body, are a part of God, or the Infinite Force of Good; and belonging to your spirit are powers, now possibly in embryo, but ever growing greater, as they have in the past, during vast periods of time, been growing to their present stature. To know and use these unseen forces intelligently is to gain knowledge of and use spiritual law intelligently, so as to bring you every possible good. Now, unconsciously, you may be applying these very forces to cause you evil. These forces are your daily, hourly thoughts. If you put them in one direction, they will bring you health and the goods of this world to use and enjoy, but not to hoard; if you put them in another, they will bring you disease and poverty. Your every thought is a force, as real as a current of electricity. The thoughts which you are now putting out are working to shape your face and body, affecting your health for good or ill, and making or losing for you money.

If you think poverty, you put out an actual force to attract poverty. If in mind you are always seeing yourself growing poorer and poorer; if at every venture you fear and teach yourself to expect the loss of money; if your heart quakes every time you pull out your purse, you are by an inevitable force in Nature,

or spiritual law, attracting poverty. Your prevailing order of thought is a force which brings its like in physical things. If you live in a two dollar per week hall-bedroom, and your thought every night and morning is: "Well, I suppose I must always live in this barren den," you are by such despondent state of mind creating, in the invisible element of thought, a power which will keep you in that room, and in a cheap, inferior corresponding order of life. If you say in your thought, and keep saying it, and keep so far as you can your mind in the state to say this: "I accept this room only as my temporary abode; I will have a better one, and after that a better one still, and everything else better"—you are then, through the mysterious agency of your own thought-power, bringing the better to you. You have then set a magnet as real, though invisible, as the loadstone at work, drawing the better to you, and you will find, as this state of mind is persisted in, that you will gradually drift away from cheap and relatively unsuccessful people into a more aspiring, broader and successful order of mind.

When the hod-carrier thinks, aspires, plans, builds persistently in imagination something higher than carrying the hod, he is on the sure and only road to something better. Persistent desire or demand in thought for the better is the real force, impelling evolution from the lower to the higher. It is this that works, and has ever worked in all Nature—in tree, animal, man, all forms of mind acting with physical and visible organisations—and it is this desire, this force, which in all forms of life has carried our planet from chaos to its present more

improved and refined state. It was this desire, this almost unconscious prayer, that has, through countless ages, gradually changed the heavy, wallowing, unwieldy and gigantic birds and beasts of a past far beyond human history, into the more agile, the more graceful forms of the animal life in the present—for we grant mind or spirit in greater or lesser degree to bird, animal, fish, reptile and plant, and aspiration of spirit also. It is this same aspiration or desire, the desire of the spirit, in all forms of physical life, to be freed from the shackles and impediments of matter that shall, in the future, change plant, tree and animal, into still finer and freer forms. It will transform men and women into forces for illimitable and ever-increasing happiness, beauty and grandeur not now realised or imagined; for of all that is in the universe, and of all the possibilities in the universe, the present utmost scope of human imagination is but as the drop to the ocean.

Theology calls this desire prayer, and prayer is the great elevating force in the universe; when you desire or demand anything, you pray for that thing, or, in other words, you set at work the force attracting that thing. You can so pray unconsciously for poor things as well as good; if you do, you attract poor things; and if in mind you see ever disaster, misfortune and the poorhouse, it is the same as praying for disaster, loss and the poorhouse, and, by this law, disaster, misfortune and the poorhouse will come to you. This force belongs to all of you. Such share as you have belongs to you and you alone. It has, through vast periods of time, made you what you are. It is ever with you, increasing. You cannot stop the increase

any more than you can stop this planet from improving and refining, for you and I are literal parts of this planet, and this planet is not a dead ball of earth. There is no death at all in Nature. Our planet is a living, moving, growing, material expression of a gigantic spirit, even as your bodies are the visible expressions and instruments of your own invisible minds or spirits.

Christ was not poor in the things of this world. He could bring to Him, and to others, wine and food out of the elements, through His power of thought, or spiritual power. He could save Himself from shipwreck and drowning as no mere man of money could save himself. He could overcome the elements or create any material article which He needed, through His power of concentrated thought. That same power exists in embryo in every mind or spirit. It can be, and is to-day, exercised in different channels. It ensures to those who exercise it, though perhaps unconsciously, results in money and possessions. It does not work so quickly as with Christ; but the power which brings millions to Jay Gould is a spiritual power, a power working apart and often far from his body, a power which, like fire or electricity, unless applied with the highest motive and for the good of all, will certainly, in time, result in great injury to those using it, either on this or the unseen side of their lives.

Herein lies one part of the spiritual law for gaining what justly belongs to you. It is a common reproach against ministers that they "preach for pay," or preach for the largest salary. A minister's calling is a business. He has, or should have, as regards, daise

a valuable article to give people. In the domain of justice, people should compensate him in proportion to the worth of that article which he gives. It is not justice in any business to expect or demand something for nothing, or next to nothing. If you hear a man every Sunday, if his thought interests and strengthens you, and if you go away without contributing to that man's support, or desiring at least to do so, you are getting something and giving nothing in return. But if you strongly and earnestly desire to repay that man, and cannot in money, your thought is a power, which does him good. If you give but a penny in such desire, that penny is carrying to the preacher a thought-force for good, and is of far more value than thousands dispensed grudgingly. It was in this spirit that the widow's mite, so commended by Christ, was given. You enjoy and are benefited by that man's mind and talent as much as you are by a meal for which you are obliged to pay. You cannot get the gospel of good cookery without paying for it, nor should you try to get any other gospel. You would be ashamed to sit at a man's table every day, eating of the choicest food, without offering him something for it. You would be ashamed to see that man impoverishing himself and denying himself comforts which he needed, while supplying you with such food. You would call him an unwise man for doing so. Exactly as unwise are they who think it their duty to preach or publish any gospel for nothing. Their sin is as great as that of those who take it for nothing. If you go into the streets and for the sake of pure benevolence give all your time and strength to people, you will become a pauper, both in mind and body.

The twelve apostles were not told to do this. They were told to depart from any house or any place where they were not properly received. They were told, in case of such treatment, to shake from their feet the dust of that house as a "testimony against it." Lack of proper support is lack of being properly "received." Some say: "Trust God in doing God's service." All manner of service rendered to humanity, such as religious, conscientious cooking, house-building or keeping a righteous store, is as much service in the spirit of infinite good as that of talking God's law to people; and trust in God is the following of God's law; it is the law of justice and compensation; or, in other words, the law that you cannot, without injury to yourself, do a service to another without in some way or shape receiving its value in return.

If you do not, you will not only give yourself, your power, and all you have, away to others, but you may become a beggar, calling upon others to give you, without any return, that which in the injustice of ignorance you give, or even throw away, upon those who excite your sympathy; and in this way a man distinguished in the outside world for benevolence and kind heart, may get from the woman, his wife, most of the strength which he so freely distributes to others, yet gives little or nothing back to her. When a woman looks out, at home, for so many of the man's material comforts and necessities; when he depends on her, not only for the entire regulation of the household, his well-cooked breakfast, his punctually and properly sewed on shirt-buttons—if not on her care and foresight in paying the rent—even his moral support and moral backbone, drawn from her greater

strength of character, or superior thought; when that man takes all this and expends it in the entertainment of other people; when he comes to his home only a squeezed-out, tired, irritable sponge, to fill up and absorb more, and then leave her again to her own resources for social enjoyment; there is ignorant violation of the law of compensation. The end and the penalty of such violation is a broken-down woman, and afterwards a broken-down man, who may never know that he was carried all his life by that woman, that the strength which he had was not his own but hers. If the man's is the stronger thought, and the woman's the weaker, then he is the loser, and, ultimately, so are both losers by the same process.

You will recollect that the force or thought which you may have coming to you from another person is a current as real as that of air or electricity, and this force acts on you for good or ill. If that person's thought is richer than yours, if such person has more foresight, is a better judge of character and motive, is more skilful to plan, and more determined, prompt and resolute to execute, that order of thought can feed your spirit, and give it strength. Whatever strengthens the spirit strengthens the body, and if yours is the inferior thought—if you cannot, in thinking of such person, send back a quality of element or thought, corresponding in value and richness—you are getting far more than you give. You are being fed by the richer element and are sending back the poorer. Yet, when so fed, you may be able to appropriate or absorb and use but a small part of what comes to you. The rest is wasted. If your thought is, in quality, equal to the other

person's, you will give each other mutual strength. That is just compensation, and a righteous business transaction. These are agencies ever working all about us in the unseen kingdom of thought.

The sin and the penalty is as great for the one that gives such thought, without expecting or exacting a just return, as for the one who takes. It is this unconscious sin and the action of this little-known law that make poverty, and thousands on thousands of paupers and invalids, in every grade of society. To-day many a rich man, whose force of thought, properly directed, would bring money, revenues and possessions, expends the same force on some person who gives weakness back, and who wastes what is sent. That same force or thought, more wisely directed, would beget ideas, and ideas, when properly directed, can always be turned into money; the newest and freshest idea is stronger than all the banks and monopolies in the world.

The discovery of petroleum is a case in point here—an idea in some mind which preceded discovery. Boring for it was an idea in some mind long ere the boring. Refining it was an idea long ere it was refined. The invention of the modern elevator, thereby enabling buildings to be made higher, and so making real estate out of air space, was an idea long before it was materialised in wood or iron; nor would any of these ideas, all worth millions, have come either to minds enfeebled by over-worked bodies or to minds which unconsciously allowed their force to be drained from them in the way indicated above.

"It is better to give than to receive," you quote. It is better, in a sense. It is to the generous heart

more enjoyable to entertain a friend, to give a dinner, to relieve distress, than to be entertained, or feasted, or relieved. But you find no precept of Christ's against receiving. The very fact of giving implies that some one must receive; but you must take measures and use methods and foresight to have your reservoir filled up, so as to keep the fountain of your benevolence playing. The sun must draw moisture through evaporation from lake, river and ocean, before the clouds can drop that moisture again to earth; and in the whole domain of Nature we shall find a well-regulated, systematised source and means of supply before there can be giving out of that supply. That is business.

LOVE THYSELF

CHRIST'S precepts say: "Love thy neighbour as thyself." Some people incline to forget the two last words "as thyself," and infer that we should love others even better than ourselves. So far has this idea been carried that it has led in cases to entire sacrifice and neglect of self so that good may be done to others. There is a justifiable and righteous love for self. There can be no true spiritual growth without this higher love for self. Spiritual growth implies the cultivation and increase of every faculty and talent. It means the making of the symmetrically developed man and woman. Spiritual growth, fostered by unceasing demand of the Supreme Power, will bring power to keep the body in perfect health—so as to escape pain and disease—and will eventually carry man above the present limited conditions of mortality. The higher love of self benefits others as well as ourselves.

When we love a person, we send that person our quality of thought. If it is the aspiring order of thought, it is for that person a literal element and agency of life and health in proportion to his or her capacity for absorbing and assimilating it. If we think meanly of ourselves—if we are beggarly in spirit—and are content to live on the bounty of others, if we care little for our personal appearance

—if we are willing to get money by questionable means—if we believe there is no Supreme and overruling Power, governing our lives by an exact law, but that everything is left to chance, and that life is only a scramble for existence, we send in thought such beliefs to that person, and if our love is accepted it is only a means to drag down instead of a power to elevate.

How can we send the highest love to another if we do not have it for ourselves? If we are careless and unappreciative of the body's great use to us—if we never give it a thought of admiration or gratitude for the many functions which it performs for us—if we regard it with the same indifference that we may have for the post to which we hitch a horse, we shall send that same quality of sentiment and thought to the person of whom we think most, and the tendency will be to generate a similar disregard for themselves. Either they will do this, or seeking light of the Infinite, they will find themselves obliged in self-protection to refuse the love which we send them, because of its coarser and grosser quality. This is sometimes the error of mothers, who say: "I don't care for myself so that my son or daughter's welfare is assured. I give and devote my whole life to them."

This means: "I am content to grow old and unattractive, I am content to slave and drudge so that my children may receive a good education and shine in society. I am an old and decaying weather-beaten hulk and can't hold together much longer; the best use which I can make of myself is to serve as a sort of foot-bridge for them in the shape of nurse,

grandmother and overseer of the nursery and kitchen, while they are playing their parts in society." The daughter receives this thought with the mother's inferior, self-neglecting love. She absorbs and assimilates it. It becomes part of her being. She lives it, acts it out, and thirty years afterward is saying and doing the same and laying herself upon the shelf with the rest of the cracked teapots for her own daughter's sake.

Ancestral traits of character, as bequeathed and transmitted from parent to child, are the thoughts of the parent absorbed by the child. When in thought, desire and aspiration we make the most of what the Infinite has given us (inclusive of these wonderful bodies), we shall have continual increase, and such increase will overflow of its own accord and benefit others. The highest love for self means justice to self. If we are unjust to ourselves, we shall be unavoidably unjust to those to whom we are of the greatest value. A general who should deprive himself of necessary food and give all his bread and meat to a hungry soldier, might in so doing weaken his body, and with his body weaken his mental faculties, lessen his capacity for command, thereby increasing the chances for the destruction of his entire ^{an} army.

What is most necessary to know, and what the Infinite will show us if we demand, is the value which we are to others. In proportion to our power for increasing human happiness, and in proportion as we recognise that power, will the needful agencies come to us for making our material condition more comfortable. No man or woman can do their best

work for themselves or others who lives in a hovel, dresses meanly and starves the spirit by depriving it of the gratification of its finer tastes. Such persons will always carry the atmosphere and influence of the hovel with them, and that is brutalising and degrading. If the Infinite worked on such a basis, would the heavens show the splendour of the suns? Would the fields reflect that glory in the myriad hues of leaf and flower, in plumage of bird and hue of rainbow?

What in many cases prevents the exercise of this higher love and justice to self is the thought: "What will others say, and how will others judge me, if I give myself what I owe to myself?" That is, you must not ride in your carriage until every needy relative has a carriage also. The general must not nourish his body properly because the hungry soldier might say that he was rioting in excess. When we appeal to the Supreme and our life is governed by a principle, we are not actuated either by fear of public opinion or love of others' approbation, and we may be sure that the Supreme will sustain us. If in any way we try to live to suit others, we shall never suit them; the more we try the more unreasonable and exacting do they become. The government of your life is a matter which lies entirely between God and yourself; when your life is swayed and influenced from any other source you are on the wrong path.

Very few people really love themselves. Very few really love their own bodies with the higher love. That higher love puts ever-increasing life in the body and ever-increasing capacity to enjoy life. Some place

all their love on the apparel which they place on their bodies; some on the food they put in their bodies; some on the use or pleasure they can get from their bodies. That is not real love for self which gluts the body with food or keeps it continually under the influence of stimulants. It is not a real love for self which indulges to excess in any pleasure to be gotten from the body. The man who racks and strains his body and mind in the headlong pursuit of pleasure or business, loves that business or art unwisely. He has no regard for the instrument on which he is dependent for the materialisation of his ideas. This is like the mechanic who should allow a costly tool, by which he is enabled to do rare and elaborate work, to rust or be otherwise injured through neglect. That is not the highest love for self which puts on its best and cleanest apparel when it goes out to visit or promenade and wears ragged or soiled clothes indoors. That is love of the opinion or approbation of others. Such a person only dresses physically. There is a spiritual dressing of the body when the mind in which apparel is put on is felt by others. Whoever has it in any degree will show it in a certain style of carrying his clothes which no tailor can give.

The miser does not love himself. He loves money better than self. To live with a half-starved body, to deny self of every luxury, to get along with the poorest and cheapest things, to deprive self of amusement and recreation in order to lay up money, is surely no love for the whole self. The miser's love is all in his money-bags, and his body soon shows how little love is put in it. Love is an element as literal as air or water. It has many grades of quality with

different people. Like gold, it may be mixed with grosser element. The highest and purest love comes to him or her who is most in communion and oneness with the Infinite Mind, is ever demanding of the Infinite Mind more and more of its wisdom. The regard and thought of such persons is of great value to any one on whom it is directed. And such persons will, through that wisdom, be wisely economical of their sympathy for others and put a great deal of this higher love into themselves in order to make the most of themselves.

Some people infer from their religious teachings that the body and its functions are inherently vile and depraved; that they are a clog and an incumbrance to any higher and more divine life; that they are corruptible "food for worms," destined to return to dust and moulder in the earth. It has been held that the body should be mortified, that the flesh should be crucified and starved and subjected to rigorous penance and pains for its evil tendencies. Even youth, with its freshness, beauty, vigour and vivacity, has been held as almost a sin, or as a condition especially prone to sin. When a person in any way mortifies and crucifies the body, either by starving it, dressing meanly, or living in bare and gloomy surroundings, he generates and literally puts in the body the thought of hatred for itself. Hatred of others or of self is a slow thought-poison. A hated body can never be symmetrical or healthy. The body is not to be refined and purged of the lower and animal tendencies by being made responsible and continually blamed for these sins—by being counted as a clog and an incumbrance, which it is fortunate at last to shake off. Religion so called

has in the past made a scapegoat of the body, accused it of every sin, and, in so doing and thinking, has filled it with sin. As one result, the professors of such religion have suffered pain and sickness. Their bodies have decayed, and death has often been preceded by long and painful illness. "By their fruits ye shall know them." The fruits of such a faith and condition of mind prove error therein.

There is a mind of the body—a carnal or material mind—a mind belonging to the instrument used by the spirit. It is a mind or thought lower or cruder than that of the spirit. But this mind of the body need not, as has been held, be ever at war with the higher mind of the spirit. It can, through demand of the Infinite, be made in time to act in perfect accord with the spirit. The Supreme Power can and will send us a supreme love for the body. That love we need to have. Not to love one's body is not to love one expression of the Infinite Mind.

We are not inferring that you "ought" to have more than reasonable love for your body, or that you "ought" in any respect to do or act differently from your deeds, acts and thoughts as they are at present. Regarding others, "ought" is a word and idea with which we have nothing to do. There is no reason in saying to a blind man: "You ought to see." There is no more reason in saying to any one: "You ought not to have this or that defect of character." Whatever our mental condition may be at present, that we must act out. A man cannot, of his individual self, put an atom more of the element of love in himself than he now has. Only the Infinite Mind can do that. Whatever of error in character and

belief we have to-day, we shall act out to-day in thought or deed. But we need not always have that mind.

The Overruling Mind will, as we demand, give us new minds, new truths, new beliefs, and as these supplant and drive out old errors there will come corresponding changes for the better, in both mind and body. And these ever improving changes have no end. There is to these changes but one gate, as there is but one road. That gate and road lie in an unceasing demand of the Infinite to perfect us in its way.

"There is a natural body, and there is a spiritual body." In other words, we have a body of physical element which can be seen and felt, and we have another body which is intangible to our physical senses. When we are able to love, cherish and admire our physical body as one piece of God's handiwork, we are putting such higher love-element not only into that physical body but also into the spiritual body. We cannot of ourselves make this quality of love. It can come to us only through demand of the Infinite. It is not vanity or that lower pride which values more whatever effect its own grace and beauty may have on others than it values that grace and beauty. The higher love for the body will attend as carefully to its external adornment in the solitude of the forest as it would in the crowded city. It will no more debase itself by any vulgar act in privacy than it would before a multitude.

If God gives one personal beauty and symmetry in physical proportions, should not he or she, thus favoured with a gift from the Supreme, admire these

endowments? Is it vanity to love and seek to improve and increase any talent which we may find in ourselves? If God made man and woman "in His own image," is it an image to be loved and admired, or regarded with hatred and distrust? Why, the religious belief of less than a hundred years ago actually courted ugliness, and inferred that it was more creditable than beauty. Had some of those solemn-visaged professors been delegated to make an angel after their own ideal, they would have turned out a duplicate of themselves.

The Infinite, as we demand, will give us wisdom and light to know what we owe to ourselves. People have been over-ridden with the idea of their duties to parent, relative or friend. The road to heaven has been marked out as one full of sacrifice and self-denial for the sake of others, and of little good or pleasure for self. If Christ should be taken as an example in this respect, we find a very different course inferred. When charged with lack of attention to His mother, He asked: "Who is my mother?" When the young man pleads, as an excuse for not immediately following Christ, that filial duty demanded he should go and bury his father, the Messenger of a new and higher law said: "Let the dead bury their dead." In other words: If father or mother or sister or brother are steeped in a lifelong course of trespass and sin—if their lives have been one continual violation of spiritual law, bringing the inevitable penalty of disease and pain—if they are hardened and fossilised in their false beliefs, and regard your opinions as visionary and impractical, you cannot, without injury, have fellowship with

them. If you pretend for the sake of peace to agree with them, you are living a lie, and when you act or live a lie you materialise it and put it in your body, where it is a breeder of pain and unrest. If others cannot see the law of life as clearly as you, and in their blindness go stumbling on and filling themselves with decay and disease, it is not in the line of the highest justice that you should be called on to nurse them every time that they are sick, to absorb their sick and unhealthy thought, to give them your life and vitality (for this you do when you think much of any one), and to be dragged down with them. You are not responsible for their blindness, nor can you open their eyes and make them see what is proven to you to be truth. Only the Infinite can do that. You do those who are in this lower and material current of thought no real good in ministering to them physically or spiritually. You may, having the stronger mind, bolster them up for a time, and, throwing your mind in theirs, you may give them your strength, but you cannot do this always, and when your influence is removed, as some time it must be, they will fall back to their old condition. What then have you accomplished? You have taken so much force out of yourself that you owed to yourself; you have taught them to depend on you and not on what every one must learn to depend—the Supreme Power. Let the dead then, who are still above ground, bury their dead. Give them a thought and wish for their highest welfare whenever you do think of them, but leave them in God's care.

When you put the Higher Love into yourself

—when you reserve your forces to raise yourself higher in the scale of being—when it is your aim and unceasing, silent prayer to be raised out of the current of the lower and material thought into that spiritual condition beyond the reach of physical disease—when you aspire to have every sense and faculty refined and strengthened beyond the present lot of mortals—when you begin to realise, through the proofs coming to you, that these are possibilities, then you are a real benefit to every one. You are then proving a law. You are showing that there is a road out of the ills which afflict humanity, and when others, seeing these things evidenced in your own life, ask how you obtain them, you can reply: “I have grown, and am ever growing, into a higher and happier condition of mind and body, through knowledge of a law, and that law is as much for you to live by as for me.” You may be able to say: “I believe in the existence of the Great Overruling Power which will show me ever the happier way of life as I demand wisdom of that Power. I had little faith in the existence of that Power at first, but I was prompted to pray or demand ability to see its reality. Now my faith in its reality is growing firmer.”

To throw our whole being, care and thought into the welfare of others, no matter who they may be, without first asking of the Supreme if it be the wisest thing to do, is a sin, for it is an endeavour to use the forces given us by that Power as we think best. The result is damage to self and a great lessening of ability to do real good to others. Between the Supreme Mind and ourselves there should exist a love which is at once a love of ourselves and a love of that Mind. We

must love what we draw from it, since what we draw and make part of self is drawn from God, and is a part of God. Every thought which we give to the Supreme Wisdom enriches us and directs us in the lasting path of happiness. Every thought which we give to others who are not actuated by the Higher Wisdom is unwisely bestowed. That Wisdom will direct our thought, love and sympathy to those on whom it can be bestowed without injury. To have our thoughts ever flowing spontaneously toward the Infinite Mind is to be one with God and a wise lover of self, as we feel ourselves more and more parts of God manifest in the flesh.

If we give sympathy and aid, material or moral, to others as they call for it, and without reservation or judgment, people will take all that we have to give and come open-mouthed for more. They will keep this up until we are exhausted. No outsider will put a limit to your giving. You must do that yourself. What is called "generous impulse" is sometimes another name for extravagance and injustice to somebody. Those who fling money to servitors and overpay largely for trifling services often owe that money to others, or they may owe it to themselves. In the really spiritual domain of being, we find this injustice perpetrated on a still larger scale. Sympathetic natures sometimes give their whole lives to others. Giving thus their life and force to others becomes a fixed habit. They grow unable to restrain or control their sympathy. It overflows at everybody's call. They deprive themselves of things really needed and take up with the poorest in order to

satisfy a mania for the squandering of time, force, effort and thought on others. A widely spread idea prevails that we can never give too much or do too much for others. It argues that salvation is more readily attained by such reckless expenditure of self than in any other way. No matter how barren it makes our lives—no matter of how much we deprive ourselves, it is to be made up to us tenfold in time.

We deem this a great mistake. We believe there is a Divine Economy which orders that when we give even our thought, we must give only as much as will really benefit others. Reckless prodigality throws dollars to children when cents would do them as much good. Reckless prodigality of sympathy (force) often gives ten times more to a person than that person can appropriate. What people cannot appropriate is lost for them, and when you have sent it once out you cannot recall it.

Undoubtedly to some, the idea of giving so much love to self-will seem very cold, hard and unmerciful. Still this matter may be seen in a different light, when we find that "looking out for Number One," as directed by the Infinite, is really looking out for Number Two and is indeed the only way for permanently benefiting Number Two. The gifts conferred by the Supreme Power are "perfect gifts," and a "perfect gift" once received by us goes out and benefits many others. So soon as one person on this planet receives the "perfect gift" of immortality in the flesh, involving perfect health and freedom from all pain and disease, that gift will be contagious, for health is catching as well as disease.

The corner-stone of all symmetrical growth and constant increase of mental and physical power is the reservation and care of our thought-forces. This wisdom can only come as we demand it of the Supreme Power.

I am often asked: "How do you know what you assert?" Or: "Have you proven these assertions to yourself?" I know what I assert to be true, because I have seen its beneficial results as regards health and condition in life made evident. Other proofs are constantly coming. But what is clear to me is really no permanently convincing demonstration to any other person. That kind of proof you can only get from yourself and by the exercise and growth of your share of power given you by the Infinite. In the physical world we can safely accept the statement of a navigator who asserts his discovery of a new island. The island looks the same to every physical eye. But on the spiritual side of life spiritual things do not appear the same to all eyes. There are, so to speak, spiritual islands and spiritual realities which one person can see and another cannot see. You will see and get proof of these in proportion as you grow, and very possibly when you tell these things to others, they will call you a visionary, or will ascribe the material proof of such growth to some material cause. In the spiritual life every person is his or her own discoverer, and you need not be grieved if your discoveries are not believed in by others. It is not your business to argue and prove them to others. It is your business to push on, finding more and increase of your

own individual happiness. Christ said to those of his time: "Though one rose from the dead you would not believe him." In this respect the world has not much changed since Christ used a material body on Earth.

WHAT IS JUSTICE?

THE realm of Infinite Justice is for no far-off place or time. It is here; it is all about us; it is working to-day as it has worked during all past days and generations. It metes out to all pain or blessing by a Law inconceivably exact. It is impossible to escape its judgment. It has nothing to do with man's law. In its operation, the one declared guilty by man may be the more innocent, while the accuser receives its punishment. It declares many things to be offences which we may not regard as such.

But the justice of the Supreme Power, though exact, is kind. Its aim is not to punish but to make more happiness for all. The Law of Life and happiness is as a straight and narrow path. The moment that we turn out of it, we are met by an obstacle, a barrier, a pain. The more we try to remove the obstacle, the more the pain increases. The justice of the Supreme says to us: "You are out of the right road. In the way that you would go and in the way that you would use your forces there are only pains and unrest. I have a safe path for you. Of that path you can see only the part which you are to tread for the hour and the day. Do not try to plan and map out your future. That is my business. Leave all that to me. Keep in the mood of demanding of me where you shall tread and

how you shall live for the hour and the day. Keep in this mood until it becomes second nature, and I will send you wisdom to live aright for the hour, as the Sun sends to the plant enough of its warmth for the hour, and no more."

Every pain, every uneasiness of mind or body, great or small, is a judgment entered up against us, but only with the aim of keeping us where we shall grow into ever-increasing happiness. "Punishment" and "penalty" are harsh ideas, coming of man's lower material mind. The Infinite checks us when we get out of the right road, and the check is often painful. But it is not "punishment" in the sense that man attaches to the word.

We punish the man caught in stealing. But Infinite Justice kindly checks the successful man, as the world estimates success, who steals and is never by others detected. He checks him at last with some form of pain or unrest. The uncaught thief cannot escape Infinite Justice. Eternal Justice says to us: "You shall have no other God but the improvement of your own being. You must put this end above money. Your aim in life must be the possession of the best body, the best mind, and the growth and cultivation of your powers. Do you prove these, through the promptings which I will send you from time to time, and 'all things needful' will come to you."

But when we put money first in our minds, the Higher and Immutable Justice metes out no end of pains and penalties. Money first—three-fourths of our waking hours absorbed in its pursuit—our minds merged ever in its thought-current, and we are then

in the well-worn, densely thronged road of care, disappointment, decay and death. Money first, and, whether gained or not, the body ages. When gained in this mood, the man is no happier.

Infinite Justice says: "You shall not covet." You may own a whole county or even a state by legal right. But you do not really own it. You really own no more than you can enjoy or appreciate. You may have several magnificent houses. You may have horses, carriages, conservatories, yachts and all that men accumulate. You cannot enjoy or use a tenth part of these. The rest will prove to be cares. They bring, in some way, more anxiety than pleasure. Infinite Justice says: "You are trying to live against the law. You will not trust the Supreme to give you goods as you need them. You do not know your real needs. I do. You choose to take the matter into your own hands and heap up possessions for future wants. Of all this, what you cannot use and enjoy will load you down with the thought of care, and that thought will draw away your strength. It will divert the higher thought-element which would fill your body with new life. In so far as you exhaust yourself with trying to carry this load of care, your body will weaken and decay. You may even become a poor-rich man, senile and silly in his dotage, dead already to the world of business, his affairs cared for by others, while he ends near where he began materially—an aged baby."

The case of the poor man is precisely the same. As regards results, it makes no difference whether ten dollars are gained or ten millions, when that purpose is placed before the pursuit of Eternal Life. The

poor man's mammon and the rich man's mammon are one and the same false god. Money is most desirable. It is the agent for bringing much which is necessary for the refined taste and the refined spirit. Only it must not be placed before God. When it is, we put the cars before the engine and try to make them the pulling power. In such case untold wealth will bring neither happiness nor health. But when we recognise the Infinite as ahead of the train, we get far more out of thousands than the mere accumulator does out of millions.

Infinite Justice, when held to, keeps the stream of riches and blessings flowing to us like a river. Like the river also, they flow away from us, so as to be succeeded by other and greater blessings. Our material minds, however, tend to dam the stream. We are afraid the Mississippi may dry up. Infinite Justice makes us alive to the many little debts which we may owe others. They are debts which cannot be paid in money, but they can be paid in kind thoughts.

A tree is planted by the wayside with the intention that travellers may find refreshment in its shade. When on a hot day we stand in that shade and are refreshed, we owe a thought of gratitude to the man who planted it. When such thought goes from us spontaneously, it is a force put out which does us good. To feel grateful is a pleasure-giving sensation. It gives new life to the body, for our moods of mind bring the body either good or harm. The grateful mood is a re-creative and recuperative agency. Our gratitude is a force which goes to the man who planted the tree, who placed the drinking-cup by the wayside

spring, who leaves in the fence surrounding his field a gap through which we may pass and shorten half a mile in distance. It matters little that we are not acquainted with the giver of these small favours. Our kind thought meets that man's spirit, and that is the real man. Our thought does him a real and lasting good. It brings him at some time and place a sensation of pleasure, though he may not know how, why or from whom it came. Here the Infinite Justice awards good for the good put out by giver and receiver. As we mete it to others so shall it be meted to us in return.

But when we use the man's field or his tree without a thought of kindness or gratitude—when we do not pay the debt in this way—we lose the pleasant mental condition that the mood of good-will begets. And the desirable things in life are the attainment of pleasant states of mind, or, in other words, of thoughts which shall bring us ever-increasing health, strength, vigour, and far more than these. If we enjoy the little favour, saying in mind: "Old Smith is abundantly able to plant a hundred trees, or give the town a waggon-road through his field instead of a footpath," we put out an unthankful, envious, evil, unseen force. It leaves with us more or less its unhappy mood and feeling. It opens the mind to the thought-current of envy and grumbling, laden with more and more of envy and ill-will. This brings sickness to the body and unrest to the mind.

We shall suffer in some way from that mood. Such suffering is the judgment entered up against us by Infinite Justice, and the intent of that judgment is to keep us out of such moods. If through

long habit we cannot prevent these evil states of mind, we should demand of the Supreme that new mind and heart into which such evil thoughts cannot enter.

The world will do every one justice who is just to him or herself. A man who should spend all his time planting trees by the wayside to the neglect of his business would be unjust to himself. He is carried off his balance by benevolent impulse. He needs balanced wisdom. Balanced wisdom can come only on demand from the Supreme Power. We are not exempt from pains and troubles attendant on violating the laws of life, even in doing good to others. We may sin in philanthropic effort, when we do not look to the Supreme Wisdom for guidance in such effort. Benevolent impulse has not saved men from perishing in the flames who rushed into the burning house to save a friend. It has not prevented the philanthropic nurse from the contagion of fever, or other disease, and consequent death. The Supreme Mind will not allow us to judge through our individual reason how, when and where we shall expend our forces. That Mind commands us ever to be in the mood of asking and drawing from it that idea, thought and wisdom whereby, in doing the greatest good to ourselves, we shall do the greatest good to others.

It is not our first mission to "save the world" or "reform mankind." It is our first mission to reform ourselves, save ourselves from disease of mind and body, and grow into new and newer lives. Then our light shines to some purpose, and even without word or any physical effort on our part, millions may be benefited. How? By the proofs coming through

you that there is an exact Law of Life; that such laws, when lived up to, bring only good and avert evil; that the law for each one comes bit by bit and day by day, as demanded of the Supreme, not from tradition, book, creed, or any other man's preaching. This is the "daily bread" of life demanded by the Christ of Judea in the Lord's Prayer. We scarcely commence to live before we get this "daily bread."

Justice to self is a matter lying entirely between ourselves and the Infinite Mind. It is found only in the privacy of our chamber. When we depend on any person, no matter how great that person's wisdom, to make this justice for us, we leave the Unlimited Mind of God for the limited mind of the individual.

Our thought if directed toward another, either in good-will or ill-will, flows to him as an element or unseen fluid. So does the thought of others in good-will or ill-will flow to us. If the thought of two persons meets in ill-will there is a destructive friction between these opposing fluids. This will certainly result in mental and physical pain to both. These opposing forces will in time destroy their bodies. This destruction is not an Infinite Judgment in wrath against the former possessors of those bodies. It is the inexorable Law of the Supreme saying: "My force must be used for ever-increasing happiness, and not for pain. Because it is used improperly, it will, by the power and wisdom inherent in it, destroy the physical instruments or bodies of those who so use it."

Infinite Justice commands that man shall discern in woman a spiritual power distinct from his own, and in certain respects superior to his own. The

feminine spiritual vision sees or rather senses farther than man's. When this, woman's greatest power, is recognised, and by such recognition brought more into play, man will gladly yield that which belongs to her, and will draw thereon to save himself from many evils which he now suffers. She is as the spy-glass to the sailor—seeing rocks, shoals and dangers before they come within the compass of man's vision. Man has been hitherto unable to see and understand the feminine powers and the real use which one feminine mind, the complement or complement of his own, could be to him. Infinite Justice is to make him see that, in order to realise a higher and far happier life than this, he must allow the feminine spirit full play. He cannot in coming ages make her place and command her to stay in it. In so doing he cuts off literally his own life. The Higher Justice inflicts pain and takes from him body after body, through successive re-incarnations, until he sees clearly that the Supreme Power and Wisdom alone can order the place which he or she is to fill.

But Infinite Justice has its lesson for woman. She will be more just to herself. Her sympathy is greater than man's. This sympathy prompts her to yield so much demanded by man. Out of its excess she has given him place and precedence, has done as he required without asking if it was the will of the Supreme, and has accepted his estimate of her as an inferior and the "weaker vessel." She is to know that her strength is equal to his own, and that as her thought goes out in love and sympathy to him, she gives and he absorbs an element which brings him renewed life for every department of

being, provided that they are in the same vein or current of thought.

Woman's strength equals that of man, only it is exercised through different channels. Of this the trying functions of maternity are proof. Could these be transferred to man, be the man ploughman or prize-fighter, his opinion of the "weaker vessel" might undergo a radical change.

Women must demand what is the will of the Supreme concerning that part of their mind and body in which they represent of the Supreme. The will of the Supreme is Exact Justice. In so doing they will confer more good on those whom they love. But when woman accepts the man's will as her only guide of action she is leading herself astray, and him also. There can be but one head in a perfect whole. But this is not the man's mind alone, nor is it the woman's mind alone. It is the union, blending and interdependence of the two particular masculine and feminine minds, who have been made and fitted by the Supreme Power for each other, and who cannot avoid or miss each other. Such union, made by the Supreme, man can neither join nor put asunder.

Supreme Justice says: "You shall not kill." This command has the fullest conceivable application. It does not apply merely to the killing of human beings by each other. It implies that a law is broken in the killing of animal, bird, fish and insect. When the law is broken a pain is felt by those who break it. It may not come immediately. But come at last it does in some form of disease and weakness, which man attributes to other causes. The pain or penalty occasioned by man's indiscriminate

slaughter of other forms of life lies in his present inability to rise into a more perfect being and avoid the pains and shackles of this present physical existence. Every animal, bird or insect that we destroy in its natural state has a certain life-giving, unseen element for us. That element, as we grow into the more spiritualised condition, would supply the place of our present foods. It is a part of the Almighty Mind expressed physically. Every part of the Almighty Mind, as soon as recognised and loved, will give us its element of life. When we destroy it we cannot have that element.

Man is to have dominion over the "beasts of the field," not by his physical power of enslaving or slaughtering them, but through his love for them. That love, as it increases in the future, will change their attitude toward him; that love is a force stronger than theirs. It will compel them to come to him, not to be yoked, trained or killed, but to give him what is in them of the Infinite Mind to give.

The Supreme Power never authorised man to take justice in his own hands. If you accept as authority the Old or New Testaments, you find that Mind saying to man: "You must leave vengeance to Me. You must not judge others." The Supreme Power says to us: "You must be ever in the mood of demanding to know what Justice is. You have seen no better way to regulate Society than to hang, imprison and inflict other penalties for those things which you count as offences. You are making your laws all the time without thought or recognition of the Great Divine Law and Force which

made the Universe, which will eternally go on making it more and more perfect. Your laws are so numerous, so confused, so perplexing, so muddled, that they tumble over each other in your statute-books. They conflict with and contradict each other. Your system of law is a Babel—a confusion, and, so far from promoting Justice, it is the greatest of helps to enable craft and cunning temporarily to succeed. Does that craft and cunning go on unchecked?

By no means. It does not in the true sense succeed at all. It is brought up in a few years by a sick mind and a sick body. Its powers, physical and mental, fail at last. It creeps down to decay and death, and at last vanishes for ever. For ever? Yes; so far as the material mind of such a man is concerned. But there survives the real spirit, which through ages is gravitating ever nearer the Infinite. Infinite Justice in this way is teaching it how to use its forces right, and right brings eternal happiness.

Why is it wrong to steal? Man's law and justice says: "Because we wrong another in taking from him his goods." Infinite Justice says that we do the greater wrong to ourselves. How? The Supreme says: "Demand of me all things, and all things that are really good shall come to you. Get things in any other way, and they will do you no real good." We find it hard to believe this when we are pressed to the wall and in danger of starving. But the same power is in the Universe and all about us to-day which caused the ravens to feed the prophet in the wilderness, which sent manna and other food to the Israelites in their wanderings. This power always responds to the earnest, persistent demand.

In the case of the Israelites, it responded to the demand of Moses and a few other earnest men in the same current of thought with Moses. The greater mass of the children of Israel were so aided by the power of these few men, for the Jewish host had little or no faith in the Supreme or the power of Demand.

Infinite Justice does not inflict pain unnecessarily. Many a person "dead in trespasses and sins" passes away easily and quietly. He may have wronged, cheated and tricked all his life. Infinite Justice saw that, with his present body, he was too gross, too material, too callous to be acted on and awakened by any higher thought. It allows that body and its physical faculties to become benumbed and stupefied. It would be time and force thrown away to try and arouse the man's spirit with such an environment. The clod is cast off. That man's spirit secures a new body. With this body he is, to greater or less extent, more open, more receptive to a higher order of thought, which shall make of him a new man and a better man.

Often to our material eye the wicked seem to "flourish as a green bay tree." But, when we see a little clearer, we find their happiness to be no greater than that of others. They have cares and perplexities. They are not exempt from pain and disease. They weary sometimes of their lives, having tried all material pleasure and found it wanting.

But who are the "wicked"? Do we not all sin in some way? What business have I, when breaking one of God's laws, to judge a person "wicked" who breaks another? Let us demand that spiritual eye

which shall, so fast as Infinite Wisdom sees fit, awaken us to our own defects and diminish our tendency towards prying and troubling ourselves about the defects of others. And when awakened, as we shall be from time to time, to our defects, we are not to judge ourselves too harshly. That is as great a sin as the harsh judgment of others. Hard, unmerciful judgment and castigation of self leads to hard judgment of others. Infinite Justice is infinitely merciful. What right have we, then, belonging as we do to God, to sit in harsh judgment on the property of God? That has been the error of the recluse and devotee, who, repenting of a life of excess, think that they make amends for it by a life of fasting, penance and abstinence from all pleasure. Pains self-inflicted on the body do no good to the spirit. This is not dependence on the Supreme Power. It is only another form of depending on self to get nearer to God. It is the pagan's self-immolation and self-torture to win favour from his Deity.

The Infinite says to us: "Give up to me yourself unreservedly to reform, and I will give you a new being. I will make you forget all about contrition, all about repentance, all about expiation. I will make you realise, and you shall rejoice in the realisation, that you are ever refining and growing from the lesser perfection of to-day to the greater perfection of to-morrow. Your repentance in sorrow shall change to the joy of knowing that your condition, your thoughts, your acts of the past were the condition, acts and thoughts of a cruder state of being, for which you were not responsible. You

have come out of that into a brighter, better, purer being. You are to be brighter, better, purer still. You will then not repent at all on finding that your condition of yesterday does not belong to your condition and mind of to-day. You will rejoice that you have found a better way. In time, that better way will change for one still better, and so on and on. The angels know no sin, because they see that the defect of yesterday was the result of yesterday's cruder yet necessary state of mind. The angels ask forgiveness of no one, but rejoice ever as the Supreme Power leads them from the ecstasy of to-day to the greater ecstasy of the future. They know that the Infinite Mind delights in praise. Their praise is rejoicing that is endless. Praise is not sorrow, nor contrition, nor dwelling over and living in the recollection of offences which we have done, nor yet trying to expiate such offences by making ourselves miserable.

HOW THOUGHTS ARE BORN

As in combinations of elements or chemicals, new substances are formed, so in the combination of thought-substance, as it flows and mingles from mind to mind, new thoughts are formed or born. The character and quality of your thought are shaded, and to a greater or lesser degree are changed, by every person with whom you associate, as theirs mingles and forms a new combination with yours. You are, to an extent, a different person through conversing an hour yesterday with A than if you had interchanged thought with B. You have then grafted on you a shade of A's nature, or quality of thought. If you are much with the low and degraded, the thought in you born of your thought-chemicalisation with theirs, will be, despite your greatest endeavour and aspiration, weighed down with their grossness. So "evil communications corrupt good manners." If your associates be refined, pure, lofty, aspiring, the thought born of such commingling and chemicalisation is lofty, pure, aspiring and powerful.

Associations with the low and impure lessen the power of your thought. What weakens the mind also weakens the body, and lessens the power of your thought to accomplish results afar from the body, on any business. If there is constant association and mingling of the thought of a broad and generous

mind with one low, ignoble, narrow and mean, the force of the higher spirit or thought may be exhausted in repelling the lower. Thousands of finer natures are, to-day, physically sick, because their spirits are saturated with the lower, grosser, more narrow thought of those about them.

New thought or idea brings strength to body as well as mind. For this reason, the real, active intellect of the world lives long, like Victor Hugo, Gladstone, Beecher, Bright, Bismarck, Ericsson and others. True, there is a sort of fossilised life and intellect which may exist many years, but it enjoys little and accomplishes nothing. Increased knowledge of the laws of thought (that great silent force in Nature) will, in the future, enable the spirit to use its body, not only in full but ever-increasing possession of its mental and physical powers, so long as it pleases.

People's bodies decay and lose vigour through thinking continually the same set of thoughts. Thought is food for your spirit as much as is bread food for the body. Old thought is literally old, stale substance or element. It does not properly nourish the spirit. If the spirit is starved, the body will suffer. It will become either a semi-animated fossil, or, if the spirit be sufficiently strong to assert its demands caused by the gnawings of its hunger, there will be perpetual unrest, uneasiness, and some form of bodily disease. From such cause are thousands suffering to-day. They "grieve the spirit"—that is, their worldly education, or rather that portion of their spirit trained almost unwillingly to conform to the opinion and life about them, resists the intuition or pleadings of that spirit which they often deem foolish whims and fancies.

New thought is new life, and renewal of life. A new idea, plan or purpose fills us with hope and vigour. One secret of eternal life and happiness is to be ever pushing forward toward the new, or "forgetting the things which are behind, and pressing onward to those which are before." Eternity and endless space are an inexhaustible fountain of the new. Senility comes through ever looking back and living in the past. You have nothing to do with the person whom you were a year ago, save to profit by that person's experience. He or she is dead. The "You" of to-day is another and a newer individual; the "You" of next year will be still another and a newer one.

"I die daily," said Paul, by which he inferred that some thought of yesterday was dead to-day, and cast off like an old garment. In its place was the newer one. When our spirits are growing healthfully, we have done for ever with a part of ourselves at each day's end. That part is dead. It is with us a dead thought. We have no further use for it. To use it will injure us. It is cast off, as our bodies daily cast off a certain portion of dead skin. By him or her who has increase of new thought, a new world is lived in daily. As regards happiness, it does not matter so much where we are, so only that we can bring to ourselves this daily inflowing of new thought. We can then draw felicity to ourselves in a dungeon, while people closed to new idea are miserable in palaces. We are then on the road to an independence, almost complete, of the physical world. Independence means power. So long as we are in any way relying on a person, a food, a drug, a stimulant, or on any condition of things about us,

we are to that extent the slave of these things. The perpetual inflowing of new idea makes a way for escape out of the dungeons of material and spiritual poverty. You may be rich in this world's goods, yet very poor through not being able to enjoy them. You cannot long remain poor in the worldly sense, if you are spiritually rich. But spiritual richness asks for no more than it can use and enjoy for the hour and the day. It will not hoard in bank-vaults.

The daily influx of new thought brings new power. To him and her who so continually receives, a fresh force is added, pushing their undertakings farther forward toward success. The silent force of your mind then keeps up its steady pressure on other minds which are consciously or unconsciously co-operating with your own. In the higher realms of mind are those who are ever joyous, cheerful and confident of future success and happiness. They have lived up to the Law, and proven it. With them "faith is swallowed up in victory." They know that by keeping the mind in a certain state, and properly controlling thoughts, there is indrawn a constant stream of happiness and power, because power and happiness must move together. So also must sin, pain and weakness. They know furthermore that their every plan (the Law being followed) must prove a success. Hence, life with them must be a constant succession of victories. Of this their faith or belief is as certain as is ours that fire will burn, or that water will extinguish fire.

We can, by earnestly and persistently desiring it, connect ourselves with this order of minds, drawing from them new life and force-giving element. We

clear the way to such valuable connection by the endeavour to drive from us all envy and gloom, all quarrelsome or other impure thought. Any thought which can do us harm is an impure thought. Lifelong habit may make this at first a difficult task. Constant effort or aspiration will drive such damaging thought away with more and more ease. All impure thought is as rubbish or uncleanness about us, preventing the near approach of the higher order of mind. A thought to such a spirit is as real a thing as is a stone to us. To them in thought we may be literally covered with garbage—or flowers.

A great poet, artist, writer, any general or other worker in any department of life, may have had a large share of his greatness due to his capacity as a medium for unseen intelligences to work through him. He may have been more the mouthpiece for them than an originator on his own account. A man may be small, mean, petty, vain and the victim of inordinate passions, yet at times he may give elegant expression to the most exalted sentiments. A small part of this man's intellect responds to these sentiments. But his defects, his passions, his vices, are greatly in the ascendancy. In certain moods he soars to sublime heights; in his ordinary mood he is relatively a small man. We have had poets whose sentiments, as given at different times, are almost contradictory. They express at one time purity; at another, the reverse. Their known lives have been low, coarse and grovelling.

Such natures are used at favourable moments by a higher grade of unseen intelligence, for the expression of their thought. It is an absolute necessity for an

intellect overflowing with richness of idea, with visions of the grandeur and beauty of life's possibilities, to give expression to that thought. This necessity is a law of Nature. Such minds are as pent-up springs, which must burst forth. It is not for these a duty, in the ordinary sense of that word; it is a necessity. If you are rich in thought, you must give out of such thought wherever you find opportunity. You are as a tree overloaded with ripe fruit. When the fruit is ripe, it must fall; when the thought is ripe, it must come forth. If there be none near you to hear it, you must go where it can be heard; you must go from the necessity of self-preservation. You cannot with safety keep a gift, a talent, a truth, a capacity for doing anything well, all to yourself.

As spirits grow in richness of thought, as they even become oppressed by their own weight of richness, so do they seek in every direction to give out this wealth. They may find an impressional organisation on the earth-stratum of life; to such they can come singly and communicate their thought; or, through a certain co-operation, a number of these minds, united in purpose and motive, may come in a troop to the individual; they may, for a period, surround him or her with their own atmosphere of thought. Such atmosphere will act on the individual as a stimulant. It raises him mentally far above his ordinary level. He sees all things, for the moment, in the light of a life higher and purer than any lived about him. In this mental condition, sentiment of an exalted order is impressed upon his mind; in other words, such co-operation of higher minds

enables them to bring the actual substance of their thought, and keep it longer near the impressional personality on earth. He absorbs it, and feels its powerful influence. He is, in fact, "inspired" by it; that is, he breathes it in. He is exhilarated, almost intoxicated, by it, because refined and powerful thought acts as a stimulant, and its influence on the individual is in proportion to the fineness of such individual's organisation, his impressionability, or his or her capacity to receive such thought. This stimulation is but another name for "magnetic influence." You have here the secret of the attraction one person may feel for another. The person attracted is actually stimulated while near the other, by the thought absorbed from the one who attracts.

In the condition of mind above stated, a poet may give expression to the thought so conveyed, and so surrounding him, after his own taste or tendency as to rhythm and measure. The poem in question may be actually dictated to him. Under similar mental states, brought about by these causes as mentioned, novels are written and inventions suggested to minds. Artists and sculptors may work under such inspiration. Generals have been similarly prompted and aided in military achievements. In the world of business and finance the same law is at work. It is operating in every grade of purpose and motive, be it low or high. There is no great result effected in any department of life, no great effort of thought, no great invention, that comes of the unaided agency of any single mind. We are all parts of the same whole. We are all members of the same body. We can do nothing without co-operation, and the human unit which thinks that it

does is so thinking in the simplicity of its ignorance.

The poet who has written under the inspiring power of another, or of other minds, may pass away with a great name. Yet he may not have deserved all the reputation which he gained. His writings are largely the result of the thought concentrated upon him, perhaps by a co-operative association of unseen intelligences. They unloaded their thought upon him, partly to relieve themselves. So relieved, they were then able to climb higher, absorbing newer and finer ideas. So fast as you give out to others from your present thought and idea, so fast will you receive the new. If you hold back, you prevent for yourself the absorption of the newer thought. If you are a medium for any of the forces of the universe to pass through and be transmitted to others, you must be careful that nothing hinders the free passage of new thought through you. The moment that you hold back any truth, any plan, scheme or invention, with the idea that it is exclusively your own, you are clogging up that mediumship. You will be made poorer in every sense by such holding back. If you give freely, you will increase in richness, and out of your overflowing abundance you can easily retain enough to bring you every needed material aid. The text, "Freely have ye received, freely give," is based on a scientific fact in the unseen kingdom of thought.

There are re-embodied spirits to-day on the earth, who, during a former and quite recent existence, had a great reputation in some field of effort. There are on earth to-day poets who enjoy but a tithe of their fame in a former existence. One reason for this is

that much of their source of inspiration has passed away—that is, the troop of spirits who, in the former existence, came to them of necessity to unload their richness of thought, no longer labour under such necessity, so far as the mediumship of the impressional person is concerned. These intelligences still have need to communicate their thought in some place; but the thought which they now absorb may be too fine to be received by any on earth.

With some, idea is organic. They are creators as well as absorbers of thought. These are they who try to live up to their highest ideal, and in the greatest variety of life and occupation. When one sees the necessity of doing this, he brings to himself all which is best that he can appropriate in the universe. He is an absorber of spirit from every side. He puts out this same spirit again, coloured with his or her individuality. Every such individual is as a glass reflector tinged with some peculiar shade. The light within, shining through such shade, spreads rays of the same light on every side. The light represents the spirit. The globe or reflector represents the individual through whom the light shines. The oil in our lamps may all come from the same source. The lights in a series of lamps may be of as many different colours as there are globes variously stained. So in a series of individualised persons, though each is fed of the same spirit yet each reflects a peculiar light of his own.

We can be creative and original as we absorb from any spirit, for we can make the expression original. You see and admire the method of an actor or artist; thus you absorb his thought. But you will not be a mere copy of his method. His thought combines with

your own. There is an actual chemical operation of unseen element. There is an inter-mixture of his thought and your own, resulting in the formation of a new element—your own original idea. The purer your thought and motive, the more unselfish your purpose, the greater is the rapidity of such combination, the more original and striking is your thought. By such means is thought born in you. The qualities of justice and unselfishness are themselves elements and scientific factors in such birth.

The selfish spirit is content with being the mere borrower. If it appropriates another's thought or idea, without ever crediting such idea to its rightful owner, and without the desire so to credit, it will always remain a borrower. But the people from whom to borrow will not be always at hand. A time must come, in this life or another, when such a spirit will be left entirely to its own resources. It will then find itself poor. It will be crippled by the habit of borrowing. It will learn that this habit prevents the chemical assimilation and birth of the new element, or, in other words, original or individually shaded idea. You have simply taken another's property and passed it off as your own. You have not been a manufacturer. You have been only a receiver of another's manufactures.

It matters little whether you absorb idea in this way, and use it as your own, from minds whose bodies are visible to you or invisible. You still remain the mere borrower. You hurt thereby the power of making your own peculiar shade of individuality of light.

If spirits, finding an impressional organisation,

thrust their thought continually upon it through their own desire for expression ; if they make it a perpetual mouthpiece, and talk or write through such person continually, they may do a great injustice and injury. No matter how high or useful their thought, yet this pouring of ideas incessantly through one mind begets the habit and desire of doing nothing else but talk, write, act or perform some one thing continually. This will cause the person to grow all on one side. The balanced mind, the harmonious and organised adjustment of qualities necessary for the begetting of more and more originality, must come also of seeing and participating in every possible shade and kind of life, as well as of pure and unselfish motive. You need to mingle and sympathise with all manner of people, all manner of employments, all manner of professions, to make your own conceptions characterised by the greatest originality. You will then (unselfish motive being implied) not be a patchwork of borrowed bits from all with whom you come in contact, but a mosaic, of which every idea taken from others and grafted on your own has an individuality peculiarly your own.

POSITIVE AND NEGATIVE THOUGHT

YOUR mind or spirit is continually giving out its force or thought, or receiving some quality of such force, as an electric battery may be sending out its energy and may be afterward replenished. When you use your force in talking, or writing, or physical effort of any sort, you are positive. When not so using it, you are negative. When negative, or receptive, you are receiving force or element of some kind or quality, which may do you temporary harm or permanent good.

All evil of any kind is but temporary. Your spirit's course through all successive lives is toward the condition of ever-increasing and illimitable happiness.

There are poisonous atmospheres of thought as real as the poisonous fumes of arsenic or other metallic vapours. You may, if negative, in a single hour, by sitting in a room with persons whose minds are full of envy, jealousy, cynicism or despondency, absorb from them a literally poisonous element of thought, full of disease. It is as real as any noxious gas, vapour or miasma. It is infinitely more dangerous, so subtle is its working, for the full injury may not be realised till days afterward, and is then attributed to some other cause.

It is of the greatest importance where you are, or

by what element of thought, emanating from other minds, you are surrounded when in the negative or receiving state. You are then as a sponge, unconsciously absorbing element, which may do great temporary harm or great permanent good to both mind and body.

During several hours of effort of any kind, such as talking business, walking, writing, or superintending your household, or doing any kind of artistic work, you have been positive, or sending out force. You have then to an extent drained yourself of force. If now you go immediately to a store crowded with hurried customers, or to a sick person, or a hospital, or a turbulent meeting, or to a trying interview with some disagreeable individual full of peevishness and quarrelsomeness, you become negative to them. You are then the sponge, drinking in the injurious thought-element of the crowded store, the sickly thought-element from the sick-bed or hospital, the actual poisonous and subtle element from any person or persons, whose minds put out a quality of thought less healthy or cruder than your own.

If you go fatigued in mind or body among a crowd of wearied, feverish, excited people, your strength is not drawn from you by them, for you have little strength to give. But you absorb, and, for the time being, make their hurried, wearied thought a part of yourself. You have then cast on you a load of lead, figuratively speaking. As you absorb their quality of thought, you will in many things think as they do and see also as they do. You will become discouraged, though before you were hopeful. Your plans for business, which, when by yourself, seemed likely to

succeed, will now seem impossible and visionary. You will fear where before you had courage. You will possibly become undecided, and in the recklessness of indecision buy what you do not really need, or do something, or say something, or take some hasty step in business which you would not have done had you been by yourself, thinking your own thoughts, and not the clouded thoughts of the crowd around you. You will possibly return home fagged out and sick in mind and body.

Through these causes, the person whom you may meet an hour hence, or the condition of mind in which you are on meeting that person, may cause success or failure in your most important undertakings. From such a person you may absorb a thought which may cause you to alter your plans, either for success or failure.

If you must mingle among crowds, or with minds whose thoughts are inferior to your own, do so only when you are strongest in mind and body, and leave as soon as you feel wearied. When strong, you are the positive magnet, driving off their injurious thought-element. When weak, you become the negative magnet, attracting their thought to you; and such thought is freighted with physical and mental disease. Positive men are drivers and pushers, and succeed best in the world. Yet it is not well to be always in the positive or force-sending state of mind; if you are, you will divert from you many valuable ideas. There must be a time for the mental reservoir of force or thought to fill up as well as give forth. The person who is always in the positive attitude of mind—he or she who will never hear new ideas

without immediately fighting them—who never takes time to give quiet hearing to ideas which may seem wild and extravagant, who insists ever that what does not seem reasonable to him must necessarily be unreasonable for every one else, such a mind will certainly, by constantly maintaining this mental attitude, be drained of all force.

On the other hand, the persons who are always negative or always in the receiving state, those who “never know their own minds” for two hours at a time, who are swayed unconsciously by every one with whom they talk, who allow themselves, when they go with a plan or a purpose, to be discouraged by a sneer, by a single word of opposition, are as the reservoir, ever filling up with mud and trash, which at last stops the pipe for distributing water; in other words, they have their force-sending capacity almost destroyed, and are unsuccessful in everything which they undertake.

As a rule, you must be positive when you have dealings with the world, for very much the same reason that the pugilist must be positive when he stands before his antagonist. You must be negative when you retire from the ring—from active participation in business. You will tire yourself out by constantly confronting opponents, even in thought, in any sort of contest.

Why did the Christ of Judea so often withdraw from the multitude?

It was because, after exercising in some way his immense power of concentrated thought, either by healing or talking, or by giving some proofs of his command over the physical elements, at which times he was positive and expended his force, he, feeling

the negative state coming upon him, left the crowd, so that he should not absorb their lower thought. Had he done so, his force would have been dissipated by carrying such thought, that is, by getting in sympathy with it, feeling it and thinking it, just as you may have done when a person, full of troubles, comes to you, and spends an hour telling those troubles to you, literally pouring into you his load of anxious thought. You sympathise, you are sorry, you desire strongly to help, and, when he leaves, your thought follows him. In such case your own force is used up by the feeling of sympathy or sorrow, while it might otherwise have been applied to something far more beneficial and profitable in result both to yourself and him. An orator would not spend an hour previous to his speech in public by carrying bushels of coal upstairs to relieve a tired labourer, for if he did, his strength, brilliancy, inspiration, the force required for his effort, would be mostly used up in the drudgery of carrying coal. The ideas which he puts forth may prove the direct or indirect means of relieving that labourer in some way, and even thousands of others. You must be positive and restrain the outflow of your sympathetic force very often in the cases of private individuals in trouble, in order to have power to do all the more for them. In politics and professions, the men who live longest and who exercise most influence are those who are least accessible to the masses; for if they are constantly mingling with all manner of people, and so absorbing varied atmospheres, much of their power is wasted in carrying it. Look at the long list of prominent American politicians who

have died in the prime of life, or but little past it, during the last few decades ; Seward, Grant, Morton, McClellan, Logan, Wilson, Hendricks, Chase, Stanton. Not keeping themselves positive—ignorant exposure to all manner of inferior thought-atmospheres when negative—has been a most important factor in these premature deaths. Great financiers like Jay Gould avoid the crowd and hubbub of the Stock Exchange. They live relatively secluded lives, are not easy of access, and transact much business through agents. In so doing, they avoid hurried and confused thought-atmospheres. They surround and keep themselves as in a fortress, in the clearer thought-element of the world of finance, and from it derive their keensightedness on their plane of action. They realise the necessity of so doing without possibly being able to define the law. Many methods are quite unconsciously adopted by people which bring successful results on many fields of effort, and which are adopted through the unconscious action and teaching of the laws governing thought.

If you are now very much in the company of some person whose quality of thought is inferior to your own, you are certainly affected injuriously, through absorbing that person's thought, since you cannot be positive all the time, to resist the entrance of his thought. When wearied, you are negative, or in a state for receiving his or her thought, and then it must act on you. As so it acts on you, unconsciously you may do many things, in conformity with his or her order of thought, which you would have done differently, and possibly better, had you not been exposed to it and absorbed it. If so you absorb the

element of fear or indecision from any one, will you act in business with your own natural confidence, courage, energy and determination? It matters not what is the relation to you of those whose temporary or permanent association may thus do you harm, whether that of parent, brother, sister, wife or friend; if their mental growth is less than yours, and if therefore they cannot see as you see, you are very likely to be injured in mind, pocket and health through their constant association. For such reason, Paul the apostle advised people not to be "unequally yoked together in marriage." Why? Because he knew that of any two persons living constantly together, yet occupying different worlds of thought, one would surely be injured; and the one most injured is the highest, finest and broadest mind, which is loaded down, crippled and fettered by the grosser thought absorbed from the inferior.

If you are in an active business sympathy or relation with any person who is nervous, excited, irritable, destitute of any capacity for repose, always worried about something, and on the rush from morning till night, though you are separated by hundreds of miles, you will, when in the receiving state, have that person's mind acting injuriously on yours, and you will have thereby sent to you much of his or her cruder thought-element, which, agitating and disturbing your mind, will, in time, work unpleasant results to the body.

Your only means of avoiding this is to cease such relation and common sympathy and effort with them as soon as possible,—to put them out of your mind,—to fix and interest yourself in some other diversion or occupation whenever your thought goes out to them.

For every time that you so think, you send out your actual life and vitality in their direction, and this doing you may transmit a current of life and force which will give them relative success in many undertakings, a success that you may lack, for you are transferring your capital stock of force, while you should use it for yourself. The cruder minds can only appropriate a part of this. The rest is wasted. They may be kept alive by it and prosper, and in return send you only element which brings on you disease, lack of energy and barrenness of idea.

Proper association is one of the greatest of agencies for realising success, health and happiness. Association here means something far beyond the physical proximity of bodies. You are literally nearest the person or persons of whom you think most, though they are ten thousand miles distant.

If you have been long in association with a person so absorbing thought-element inferior to your own, you cannot, if you sever the connection, immediately free yourself from the inferior thought-current flowing from him to you, though thousands of miles may intervene. Distance amounts to little in the unseen world of thought. If such a person is much in your thought, his mind still acts on yours, sending you grosser and injurious element. You must learn to forget him if you wish to escape injury. That must be a gradual process. In so forgetting you cut the invisible wires binding you together, through which there have been sent elements injurious to you.

Does this sound cold, cruel and hard? But where is the benefit of two persons being so tied together in thought or remembrance, if one or both are injured?

If one is injured so also must be the other in time. But the superior mind receives more immediate injury, and many a person fails to attain the position where he or she should stand, through this cause.

Through this cause also there come disease, lack of vigour, corpulency and clumsiness. The cruder element so sent you by another, and absorbed by you, can materialise itself in physical substance, and make itself seen and felt on your body in the shape of unhealthy and excessive fat, swollen limbs, or any other outward sign of disease and decay. In such case, it is not really your own unwieldy or deformed body that you are carrying about. It is the inferior body of another person sent you in thought; as year after year this process goes on, the cumbrous frame which you so carry becomes at last too heavy for your spirit, and then it drops off. You are "dead," in the estimation of your acquaintances, but you are not really dead; you have simply tumbled down under a load which you could no longer bear.

Even a book in which you are greatly interested, which draws strongly on your sympathy, and has much to say on the mental or physical distress of the person so drawing on your sympathy, can, if you read it in the negative or receiving state, bring to you some form of the physical or mental ailments alluded to therein. Such a book is the representative of the mind of the individual whose history it contains, acting on yours, and bringing to you in thought-element all that person's morbid and unhealthy states of mind, which for a time settle on you and become a parasitical part of you. In this way great harm may be done to, sensitive people through reading novels and even true

stories full of physical or mental suffering. If a character to which you are strongly attracted is described as being confined for years in a dungeon, suffering physical and mental pain from such confinement, and in the pages of that book if you follow such life and become absorbed in it, you do actually live therein. You will, if so reading such history day after day, and getting thoroughly absorbed or merged in it, find your vitality or your digestion affected in some way. The law operates, though you may never dream that the cold which you have taken more easily, through lack of vitality, the headache or weakness of digestion, is owing to a mental condition brought on you temporarily through living in the thought of that book while in the receiving state of mind. These are unhealthy books; and so are plays which work strongly on people's emotions in the dramatic representation of scenes of horror, distress and death. The health of thousands on thousands is injured through attracting and fastening on themselves, while in the negative or receiving condition, these unhealthy currents of thought and their consequent unhealthy mental states.

While eating, one should always be in the receptive condition, for then you are gathering material element to nourish the body; and if you eat in a calm, composed, cheerful frame of mind, you are receiving a similar character of thought. To eat and growl, to argue violently or intensely with others, to eat and still think business and plan business, is to be positive, when of all times you should then be negative. It is like working with your body while you eat. You send, while so arguing or grumbling, that force from you which is needed for digestion. It matters little

whether you grumble or argue in speech or in thought. There is also injurious result to you when any person at the table is for any reason—any offensive habit, any peculiarity of manner or mood—unpleasant to you, and you are thereby obliged to endure instead of enjoying his company, for all endurance means the putting out of positive thought—in other words, working in mind to drive off the annoyance. Especially the dinner in the latter part of the day should be the day's climax of happiness—a union of minds in perfect accord with each other—the conversation light, bright, lively and humorous—the palates appreciative of artistic cookery, and the eye also regaled with the appointments of the table and the dining-room. In such a condition and in such receptive state you absorb a spiritual strength, coming from the thought of all about you as they will absorb yours. But if you eat in a social dungeon, in the barrack of a restaurant, where only material food is given, in an unhappy family, full of petty jealousies and complainings, in a boarding-house manger, you may exhaust yourself in resisting or enduring annoyances, thereby lessening the power of digestion and assimilation of your food; and you absorb also more or less of the discontent or moodiness of those about you, and so carry away a load worse than useless—a load which is the real cause of an imperfect digestion, of consequent physical weakness and mental unrest, or irritability.

When you are much alone, you attract and are surrounded by a quality and current of thought coming from minds similar to your own. It is for this reason, that in moments of solitude your thought may be more clear and agreeable than when in the

company of others. You live then in another and finer world of ideas. You may deem these ideas but as "idle thoughts"; you may not dare to mention them before others; you may long for company, and may take such as you can get, or you may have it forced upon you. With it your ideal world is shattered, and seems possibly absolute nonsense.' You enter into your neighbours' current of thought, their line of talk and motive. You chatter and run on as they do; you criticise, censure, judge and possibly abuse others not present; when you are again by yourself, you feel a sense of discontent with yourself, and a certain vague self-condemnation for what you have been saying. That is your higher mind, your real self, protesting against the injury done it by the lower mind—or not possibly so much your lower mind as the lower thought which you absorb while in that company, and which for a time becomes a parasitical part of you, as the ivy-vine may fasten itself to the oak, from the root to the topmost branch, drawing its nourishment in part from the oak, giving it poison in return, and at last so covering it up that the tree is concealed and is eventually killed thereby.

In a similar manner are refined minds often buried, concealed and prevented their true expression by the lower and parasitical thought, which, unconscious of the evil it can do them, they enter among, associate with and allow to fasten upon them. They are not themselves, and perhaps from their earliest physical life never have been themselves, so far as outward expression goes. They are as oaks buried and concealed by the poisonous ivy. But you may say: "I cannot live alone and without association."

True. It is not desirable or profitable that you should. It is not good for man or woman to live alone. It is most desirable, profitable and necessary that you should be fed by the strong, healthy, vigorous, cheerful thought-element coming from minds whose aspiration, ideal and motives are like your own.

When you cut off association or the flow even of your thought from those who are injurious to you, you prevent not only the intrusion of their evil quality of thought but you open the door for the better. You will then by degrees attract, in physical form, those who can give you at once more entertainment and more help. Your highest thought is an unseen force or link, ever connecting you with higher minds akin to your own. These cannot act on you to any extent so long as you continue association or are linked in thought with the lower. Such link or association bars the door to the higher.

How much real comfort, strength, cheer or entertainment do you get from your daily associates? Are they live company? Who does the entertaining, you or they? Who must ever keep up the conversation when it flags? Are you never bored by their prosiness, by all which you have heard over and over again, and if, when on hearing and rehearing it you do not express discontent in your speech, do you not in your secret thought? How much of the association that you seek, or that seeks you, is really more endured than enjoyed, and is, in fact, only "taken up with" because of the lack of better.

You will never tire of your true and most profitable associates, who, having opened themselves to the higher, are ever drawing in new idea, and with this

a new life, which they will give to you, as you give them in return. These are the "wells of water springing up into everlasting life." These are the "savours of life unto life, and not of death unto death," as are minds to each other who, month after month and year after year, only think in a rut, talk in a rut and act in a rut. These are the dead who should be left to "bury their dead." True life is a state of continuous variety; it involves, through opening the mind in the right direction, and keeping it so open, an endless association with other and like minds, giving ever to each other, and receiving unfailing supply of strength, vigour and the elements of eternal youth.

The fountain of youth, and endless youth, is a spiritual reality, as are many other things which are deemed idle vagaries, and have been erroneously sought on the physical stratum of life. The fountain of endless youth, youth of body as well as mind, lies in the attainment of that mental attitude or condition which is instantly positive to all evil, cruder and lower thought, but negative or receptive to higher and constructive thought, full of courage, devoid of all fear, deeming nothing impossible, hating no individual, disliking only error, full of love for all, but expending its sympathy wisely and carefully.

THE ART OF FORGETTING

IN the chemistry of the future, thought will be recognised as substance even as the acids, oxides and all other chemicals of to-day.

There is no chasm betwixt what we call the material and spiritual. Both are of substance or element. They blend imperceptibly into each other. In reality the material is only a visible form of the finer elements which we call spiritual.

Our unseen and unspoken thought is ever flowing from us, an element and force, real as the stream of water which we can see, or the current of electricity which we cannot see. It blends with the thought of others, and out of such combination new qualities of thought are formed, as in the mixture of chemicals there are formed new substances.

If you send from you in thought the elements of worry, fret, hatred or grief, you are putting in action forces that are injurious to your mind and body. The power to forget implies the power of driving away the unpleasant and hurtful thought or element, and bringing in its place the profitable element, to build up instead of tearing us down.

The character of thought which we think or put out affects our business favourably or unfavourably. It influences others for or against us. It is an ele-

ment felt pleasantly or unpleasantly by others, inspiring them with confidence or distrust.

The prevailing state of mind, or character of thought, shapes the body and features. It makes us ugly or pleasing, attractive or repulsive to others. Our thought shapes our gestures, our mannerism, our walk. The least movement of muscle has a mood of mind, a thought, behind it. A mind always determined has always a determined walk. A mind always weak, shifting, vacillating and uncertain, makes a shuffling, shambling, uncertain gait. The spirit of determination braces every nerve and sinew; the thought-element of determination fills every muscle.

Look at the discontented, gloomy, melancholy and ill-tempered men or women, who manifest in their faces the operation of the silent force, which is their unpleasant thought, cutting, carving and shaping them to their present expression. Such people are never in good health, for that force acts on them as poison, and creates some form of disease. A persistent thought of determination on some purpose, especially if such purpose be of benefit to others as well as ourselves, will fill every nerve with strength. It is a wise selfishness that works to benefit others along with ourselves. In spirit, and in actual element, we are all united. We are forces which act and re-act on each other, for good or ill, through what ignorantly we call "empty space." There are unseen nerves extending from man to man, from being to being. Every form of life is in this sense connected together. We are all "members of one body." An evil thought or act is a pulsation of pain thrill-

ing through myriads of organisations. The kindly thought and act have the same effect for pleasure. It is, then, a law of nature and of science, that we cannot do a real good to another without doing one also to ourselves.

To grieve at any loss, be it of friend or property, weakens mind and body. It is no help to the friend grieved for. It is rather an injury; for our sad thought must reach its object, even if passed to another condition of existence, and is a source of pain to that person.

An hour of grumbling, fret, or fear, whether spoken or silent, uses up so much element or force in making us less endurable to others, and perhaps making for us enemies. Directly or indirectly, it injures our business. Sour looks and words drive away good customers. Grumbling or hating is a use of actual element to belabour our minds. The force which we may so expend could be put to our pleasure and profit, even as the force we might use with a club to beat our own body can be employed to give us comfort and recreation.

To be able, then, to throw off (or forget) a thought or force which is injuring us, is a most important means of gaining strength of body and clearness of mind. Strength of body and clearness of mind bring success in all undertakings.

They bring also strength of spirit; and the forces of our spirits act on others whose bodies are thousands of miles distant, for our advantage or disadvantage. The reason is that there is a force belonging to all of us, separate and apart from that of the body. It is ever in action, and ever acting on others. It must

be in operation at each moment, whether the body be asleep or awake. Ignorantly, unconsciously and hence unwisely used, it plunges us into mires of misery and error. Intelligently and wisely used, it will bring us every conceivable good.

That force is our thought. Every thought of ours is of vital importance to health and true success. All so-called success, as the world terms it, is not real. A fortune gained at the cost of health is not a real success.

Every mind trains itself, generally unconsciously, to its peculiar character or quality of thought. Whatever that training is, it cannot be immediately changed. We may have trained our minds unconsciously to nourish evil or troubled thought. We may never have realised that brooding over disappointment, living in a grief, dreading a loss, fretting for fear this or that might not succeed as we wish, was building up a destructive force which has bled away our strength, created disease, unfitted us for business, and caused us loss of money and possibly loss of friends.

To learn to forget is as necessary and useful as to learn to remember. We think of many things every day which it would be more profitable not to think of at all. The ability to forget is the ability to drive away the unseen force (thought) which is injuring us, and to change it for a force (or order of thought) which can benefit us.

Demand imperiously and persistently any quality of character in which you may be lacking, and you will attract increase of such quality. Demand more patience or decision, more judgment or courage,

more hopefulness or exactness, and you will increase in such qualities. These qualities are real elements. They belong to the subtler, and as yet unrecognised, chemistry of Nature.

The discouraged, hopeless and whining man has unconsciously demanded discouragement and hopelessness. So he gets it. This is his unconscious mental training for evil. Mind is "magnetic," because it attracts to itself whatever thought it fixes itself upon, or that to which it opens itself. Give space to fear, and you will fear more and more. Cease to resist its tendency, make no effort to forget it, and you open the door and invite fear in; you then demand fear. Set your mind on the thought of courage, see yourself in mind or imagination as courageous, and you will become more stout of heart. You demand courage.

There is no limit in unseen nature to the supply of these spiritual qualities. In the words: "Ask, and ye shall receive," the Christ implied that any mind could, through demanding, draw to itself all that it needed of any quality. Demand wisely, and we draw to us the best.

Every second of wise demand brings an increase of power. Such increase is never lost to us. This is an effort for lasting gain that we can use at any time. What all of us want is more power to work results, and build up our fortunes,—power to make things about us more comfortable, to ourselves and our friends. We cannot feed others if we have no energy to keep starvation from ourselves. The power to do this is a different thing from the power to hold in memory other people's opinions, or a collection of

so-called facts gathered from books, which time often proves to be fictions. Every success in any grade of life has been accomplished through spiritual power, through unseen force flowing from one mind, working on other minds far and near, and as real as the force in your arm which lifts a stone.

A man may be illiterate, yet he may send from his mind a force affecting and influencing many others, far and near, in a way to benefit his fortunes, while the scholarly man drudges with his brain on a pittance. The illiterate man's is then a greater spiritual power. Intellect is not a bag to hold facts. Intellect is power to work results. Writing books is but a fragment of the work of intellect. The greatest philosophers have planned first, and acted afterwards, as did Columbus, Napoleon, Fulton, Morse, Edison and others, who have moved the world, besides telling the world how it should be moved.

Your plan, purpose or design, whether relating to a business or an invention, is a real construction of unseen thought-element. Such thought-structure is also a magnet. It commences to draw aiding forces to it so soon as made. Persist in holding to your plan or purpose, and these forces come nearer and nearer; they become stronger and stronger, and will bring more and more favourable results.

Abandon your purpose, and you stop the further approach of these forces, destroying also so much of unseen attracting power as you have already built up. Success in any business depends on the application of this law. Persistent resolve on any purpose is a real attractive force or element, drawing constantly more and more aids for carrying out that resolve.

When your body is in the state called sleep, these forces (your thoughts) are still active. They are then working on other minds. If your last thought before sleep is that of worry, of anxiety, of hatred for any one, it will work for you only ill results. If it is hopeful, cheerful, confident and at peace with all men, it is then the stronger force, and will work for you good results. If the sun goes down on your anger, that wrathful thought will act on others, while you sleep, and bring only injury in return.

Is it not a necessity, then, to cultivate the power of forgetting what we wish, so that the current which attracts the ill, while our body rests, shall be changed to the current which attracts the good alone?

To-day thousands on thousands never think of controlling the character of their thought. They allow their minds to drift. They never say of a thought that is troubling them: "I won't think of it." Unconsciously then they demand what works them ill, and their bodies are made sick by the kind of thought on which they allow their minds to fasten.

When you realise the injury done you through any kind of troubled thought, you will then commence to acquire the power of casting it aside. When in mind you commence to resist such injurious thought, you are constantly gaining more and more power for resistance. "Resist the devil," said the Christ, "and he will flee from you." There are no devils save the ill-used forces of the mind. But these are most powerful to afflict and torture us. An ugly or melancholy mood of mind is a devil. It can make us sick, lose us friends, and lose us money. Money means the enjoyment of necessities and comforts.

Without these we cannot do or be our best. The sin involved in "love of money" is to love money better than the things needful which money can bring.

To bring to us the greatest success in any business, to make the greatest advance in any art, to further any cause, it is absolutely necessary that at certain daily intervals we should forget all about that business, art or cause. By so doing we rest our minds, and gather fresh force for renewed effort.

To be ever revolving the same plan, study or speculation, what we shall do or shall not do, is to waste such force on a brain-treadmill. We are in thought saying to ourselves the same thing over and over again. We are building of this actual, unseen element, of this thought, the same constructions over and over again. One is a useless duplicate of the other.

If we are always inclined to think or converse on one particular subject; if we will never forget it; if we will start it at all times and in all places; if we will not in thought and speech fall into the prevailing tone of the conversation about us; if we do not try to get up an interest in what is being talked of by others; if we determine only to converse on what interests us, or not converse at all, we are in danger of becoming a "crank," a "hobbyist" or monomaniac.

The "crank" draws his reputation on himself. He is one who, having forced one idea, and one alone, on himself, has resolved, perhaps unconsciously, to foist that same idea on everybody else. He will not forget at periods his pet theory or purpose, and adapt himself to the thought of others. For this reason he loses the power to forget, to throw from

his mind the one absorbing thought. He drifts more and more into that one idea. He surrounds himself with its peculiar atmosphere, or element, and it becomes no less real than any other which we can see or handle.

Others near him feel the influence of this single idea, and feel it disagreeably, because the thought of one person is felt by others near him through a sense as yet unnamed. In the exercise of this sense lies the secret of your favourable or unfavourable "impressions" of people at first sight. You are in thought, as it flows from you always, sending into the air an element which affects others for or against you, according to its quality, and in proportion to the acuteness of their sense which feels thought. You are influenced by the thought of others in the same way, be they far or near. Hence we are talking to others when our tongues are still. We are making ourselves hated or loved while we sit alone in the privacy of our chambers.

A crank often becomes a martyr, or thinks himself one. There is no absolute necessity for martyrdom in any cause, save the necessity of ignorance. There never was any absolute necessity, save for the same reason. Martyrdom always implies lack of judgment and tact in the presentation of any principle new to the world. Analyse martyrdom, and you will find in the martyr a determination to force on people some idea in an offensive and antagonistic form. People of great ability, through dwelling in one idea, have at last been captured by it. The antagonism which they drew from others they drew because they held it first in their own mind. "I come not with peace," said the Christ, "but a sword." The time has now come in the world's history for the sword to be sheathed.

Many good people unconsciously use swords in advising what they deem better things. There is the sword (in thought) of the scolding reformer, the sword of dislike for others because they won't heed what you say, and the sword of prejudice because others won't adopt your peculiar habits. Every discordant thought against others is a sword, and calls out from others a sword in return. The thought which you thus put forth is the thought that you receive back, and it is therefore after the same kind. The coming empire of peace is to be built up by reconciling differences, making friends of enemies, telling people of the good that is in them rather than the bad, discouraging gossip and evil-speaking by the introduction of subjects more pleasant and profitable, and proving through one's life that there are laws, not generally recognised, which will give health, happiness and fortune, without injustice or injury to others. Its advocate will meet the sick with the smile of true friendship, for the most diseased people are always the greatest sinners. The most repulsive man or woman, the creature full of deceit, treachery and venom, needs your pity and help of all the most, for that man or woman, through generating evil thought, is generating pain and disease for himself or for herself.

You are thinking of a person unpleasantly from whom you have received some slight or insult, an injury or injustice. Such thought remains with you hour after hour, perhaps day after day. You become at last tired of it, yet cannot throw it off. It annoys, worries, frets, sickens you. You cannot prevent yourself from going round and round on this same

tiresome, troublesome track of thought. It wears out your spirit; and whatever wears the spirit, wears also the body.

This is because you have drawn on yourself the other person's opposing and hostile thought. He is thinking of you, as you are of him. He is sending you a wave of hostile thought. You are both giving and receiving the blows of unseen elements. You may keep up this silent war of unseen force for weeks, and, if so, both are injured. This contest of opposing wills and forces is going on all about us. The air is full of it.

The struggle to forget enemies, or to throw out to them only friendly thought, is then as much an act of self-protection as to put up your hands and ward off a physical blow. The persistent thought of friendliness turns aside thought of ill-will, and renders it harmless. The injunction of Christ to do good to your enemies is founded on a natural law. It is saying that the thought or element of goodwill carries the greater power, and will always turn aside and prevent injury coming from the thought of ill-will.

Demand forgetfulness when you can only think of a person or of anything with the pain that comes of grief, anger or any other cause. Demand is a state of mind which sets in motion forces to bring you the result needed. Demand is the scientific basis of prayer. Do not supplicate. Demand persistently your share of force out of the elements about you, by which you can rule your mind to any desired mood.

There are no limits to the strength which may be

gained through the cultivation of our thought-power. It can keep from us all pain arising from grief, from loss of fortune, loss of friends, and disagreeable situations in life. Such power is the very element or attitude of mind most favourable to the gain of fortune and friends. The stronger mind throws off the burdensome, wearying, fretting thought, forgets it, and interests itself in something else. The weaker mind dwells in the fretting, worrying thought, and is enslaved thereby. When you fear a misfortune (which may never happen), your body becomes weak; your energy is paralysed. But you can, through constantly demanding it, dig out of yourself a power which will throw off any fear or troublesome state of mind. Such power is the high road to success. Demand it, and it will increase more and more, until at last you will know no fear. A fearless man or woman can accomplish wonders.

That no individual may have gained the full height of this power, is no proof that it cannot be really gained. Newer and more wonderful things are ever happening in the world. Some decades ago, and he who should assert that a human voice could be heard between New York and Philadelphia would have been called a lunatic. Now, the wonder of the telephone is an every-day affair. The powers, still unrecognised, of our thought will make the telephone of trivial importance. Men and women, through cultivation and use of this power, are to do wonders which fiction dares not or has not put before the world.

THE ATTRACTION OF ASPIRATION

WHY may we not maintain a level serenity of mind? Why are we so subject to periods of depression? It is because, no matter how well-positioned you are in accord with your ideal of living, you are still to a greater or lesser degree affected by the discordance which reigns about you. Are you gentle and humane toward the animal creation? The wild birds, your free pets who come and build their nests in the grove, are murdered for sport or gain before your eyes, and you are quite helpless to prevent it. You live amid a scene of incessant cruelty and slaughter. The animals fostered by man's care are bred under artificial conditions, and thereby developed into unnatural and really unhealthy growths for his amusement or profit. This refers to all manner of "fancy breeding." Nature, when left alone, does best for birds or animals, and the birds or animals have their individual rights as well as man. A strained and morbid taste will grow an enlarged and diseased liver in a goose, to make thereof a certain dish. Your race are growing disease all about you after the same manner. Disease means mental as well as physical unhappiness. Directly and indirectly, this unhappiness affects you.

The higher your organisation and the more open it is to a finer life, the more easily annoyed it is here

by the many ills about it. You can hardly go abroad without suffering mental or physical pain. Your houses, cars and boats in winter are over-heated and full of noxious vapours from the fuel used, as well as through emanations from the human bodies packed in them. You may be obliged to sleep in rooms where this unhealthy heat is partly relied on to warm you, when at rest. You breathe it when in the unconscious state of recuperation, and awake with it incorporated into your being. You are liable to eat staleness and decay at the best of your public tables. You are pained by scenes of cruelty, brutality and injustice. Here is the predominant thought active in the atmosphere of the crowd, and it affects your thought.

There is thought, or if you please so to call it, mental action embodied in every material thing about you, and the brightness or darkness of the thought depends on the condition of the material thing. The eating of stale fruit or vegetables may indirectly give you the blues. The live, fresh fruit gives you life. Decay is the disorganisation of matter. You want to feed on the perfect organisation, neither over nor under ripe. You want it, if possible, when the article fed upon is at its fullest stage of life, so that you may receive that life. You violate ignorantly, unconsciously, and even for the time of necessity, many laws of physical and mental health. In relation to food, air, and warmth, as spoken of above, you may always have been dependent on artificial props. You were born so dependent. You may have come into the world with a body which was the partial development of artificial and improper food,

and an artificial life brought down to you through the blood of many generations. This artificial life must in some way bring pain. Your alcoholic stimulant brightens for the moment, but it leaves a much longer period of pain behind it, though the evil of alcohol is really small as compared with scores of causes for human ills in daily active operation about you, in places crowded with people—things all the more dangerous because they are quite unknown.

You ask why, even in solitude, you cannot maintain a certain evenness and serenity of mind of which you realise sufficient to long for its attainment. Assuming that in the past you have been diseased physically, and of course mentally, do you expect to be instantly cured of such a long illness? Certain habits of thought cannot be otherwise than gradually removed. So with some habits of body consequent on those habits of thought, such as the habit of hurry; the habit of worry; the habit of laying undue stress on things not the most needful for the hour; the habit of borrowing trouble; and many other things, which permeate and influence every act of life. Their combined effect is exhaustion, and exhaustion is the real mother of most of the ills which flesh is heir to.

Whatever exhausts the body, be the motive for effort of good or ill, benevolence or selfishness, lessens the power to resist these many causes of pain and consequent depression of spirits. So long as earthiness or grosser spirit has the ascendancy, we see mostly on the earth side; we sense mostly the repulsive in the individual; we are slow to discern the good; we can like but few; we dislike many.

But when spirit gains the ascendancy, this is reversed; we see then clearly the good in all; we are thereby attracted more or less to all; and as we find the good in all, we get good from all. We cease to be so strongly repelled by individual prejudices; we love more than we hate. While earthiness prevails, we hate more than we love; we find more to loathe and detest than to admire; we are blinded to the good and too sensitive to the evil. Seeing and feeling thus more of evil than good, we are injured by it. To hate, to be strongly prejudiced, to be unable to hear the mention of a detested person's name without a thrill of indignation or disgust, is to be continually inflicting wounds on self. To be able to admire, to have the clear eye to detect the good in the lowest nature and to keep the evil out of sight, is a source to us of strength, of health, of continual increase in power. Love is power. You are always the stronger when in a condition of admiration.

Attraction is the Law of Heaven, repulsion that of Earth. Spirituality is attracted to what it finds of itself anywhere. It sees the diamond in the rough, though embedded in the coarsest mould. It sees the germ of superior quality in the most indifferent nature. It can fix its eye on that germ, and hide from itself the coarser elements. In so doing it throws its power on that germ, and warms it into life. The basest nature mounts to its highest level in the presence and under the influence of the higher. There is little need for the true missionary to preach in words. He or she exhales an atmosphere of divinity which is felt by all. Precepts

need to be felt more than heard. He who is prejudiced against the sinner is only a spiritual porcupine; he stings all he touches.

So long as we feel that strong repulsion, through seeing only the defects in another, so long are we ruled by such sentiment. We are in fetters. We are in his or her presence so full of hatred as to be unable to assert the better part of ourselves. All our own evil is called out and comes to the front. There is only the clashing of opposing wills. In such case, we, though in reality the more powerful party, become the weaker for the time being. We are obliged to allow the pupil whom we should teach by example to domineer over us. Cynicism is born of repulsion and personal prejudice carried to its extreme. The cynic ends by finding everybody unbearable, and at last he hates himself. No cynic was ever in good health. Cynicism is blood-poisoning. The cynic is ever hunting for the ideal without, when he should find it within. This once found would be ever creating ideals from all without. His own loving spirit would graft and build itself on all with whom he came in contact. Divinity is also contagious. That would be a poor Divine Plan which allowed only evil to be infectious. Goodness is catching, and in the due time the world will learn that health is also catching. Hitherto mankind have so much feared and even admired the devil, as to have accredited evil only with inoculating quality, while all manner of good is supposed to be drilled into poor human nature by painful and laborious processes.

There cannot be the highest health and vigour without aspiration and purity of thought. Pure thought

brings the purest blood. Impure thought, despondent, hopeless, repining, fault-finding, fretful, slanderous thought, is certain to make the blood impure and to fill the system with disease. Without aspiration your best care for the body will be relatively of little help. You may, as to garb and person, be scrupulously clean; you may pay the utmost attention to diet; yet after all you are but cleaning the outside of a vessel which within is ever filling up with impurities. With an ever-increasing purity of thought, cleanliness and care for the body will come as a natural result. The vessel will clean itself. Proper care for the body in all respects will be a loving effort for that body. Bathing will not be an enforced task but a recreation. Diet will be regulated by the natural demand of appetite. Taste or relish will be the standard for acceptance or rejection. Excess will be impossible, so watchful will be the healthy palate to regard the first faint sign of sufficiency as a signal to cease any kind of indulgence. It is this aspiration for the highest and best that in time causes an actual new birth of the body—a total “reformation” throughout in the quality and composition of flesh, bone, blood, muscle and sinews; a change in the material organisation corresponding to that of the spiritual. The flesh thereby is spiritualised, that is, made up of finer elements. The rule of spirit over flesh brings perfect immunity from disease, intensifies every power, gives far greater capacity for effort in any field, and at the close of the earth-life ensures a painless passing of the spirit—a simple falling to sleep of the earthly body and a waking up on the other and the spiritual side of life.

The pith of self-healing lies in calling for the elements of health and strength, to drive out disease—that is, you pray for such elements and they come to you. Strength is an element of spirit or more refined matter. The more often your will is exercised in praying for it, the quicker will it come. This is the secret of the perpetual maintenance and increase in vigour, or any other desired quality. When sensible of failing power, call, pray, desire more. The will's rapport with the elements causes such power immediately to flow in upon it. You may become weary. Your will, put thus in operation, causes an immediate influx of strength, so soon as it places itself in certain conditions for such inflowing. You may arise in the morning weak, languid, with no physical or mental energy. Keep your mind as much as you can from dwelling on your ailment. Keep it as much as you can on the thought of strength, health, activity. As aids to establish this frame of mind, fix it as much as you can on illustrations and symbols of Nature's power, on storm and tempest, on the heaving billow and majesty of the ocean, on the morning sun rising in all its glory to refresh and invigorate man, animal and vegetation. If there be in prose or poetry any illustrations of this character which affect you strongly, recur to them. Read them, aloud or in silence. In so doing, you are setting the mind in the right direction to receive strength. In a word, think of strength, and you will draw it to you. Think of health, and you get it. Let your mind dwell on weakness, on never being well, on the dark side, on everything of discouragement and gloom, and you draw to you the hurtful elements. As decay

attracts and generates decay in the things which we see, so does any weak, unhealthy order of thought attract its like among the things that we do not see. Unconsciously many sick and ailing people nurse their complaints more than they nurse the bodies carrying such complaints. They actually crave sympathy for the hurt more than for the body therewith afflicted. And the sympathy, so brought out from surrounding friends, actually nourishes the injury and increases the ailment, when the thought on both sides should be placed on a strong, healthy body for the ailing person. The more such thought is concentrated on the patient from those about him, the more of drawing power is brought to restore health to the one afflicted.

Bear in mind, it is not here argued that such relief can always be immediate. A mind long unconsciously set in the opposite direction, and thereby ever drawing to itself weakness, cannot immediately reverse its movement and set itself in the contrary and strength-drawing direction. It may have become so habituated and trained to dwell on the dark side as to be almost unable to fix itself on any other. But as the attempt is made and persisted in, more and more power will come to put it in the desired strength-attracting frame. The attempt must be made. It may take time, but every atom of effort so applied is an accretion of strength which can never be lost.

Do not demand arbitrarily or despotically that any member of your body shall get well of a hurt, that any organ or function shall become stronger. Your body is an individual separate from your spirit and with a peculiar physical life of its own. It is an

organisation made up of a number of other organisations, each charged with a specific duty, as the eye to see, the ear to hear, the tongue to taste, the stomach to digest, the lungs to breathe. All of these are in a sense individual organisations. Each is open to the enlivening, cheering effect upon it of the element called love, and that element you can send it. Bandage a hurt lovingly, tenderly, and the sentiment not only inspires the careful, tender treatment, but it goes into the hurt. It acts as a salve and a strength. Gradually it binds and unites the ruptured parts. Bind it with indifference, bind or wash it as an irksome task, and the sentiment inspires not only a careless and even rough treatment, but fails so to salve and strengthen it with the needed element—love. Bind it with actual hatred and you are self-poisoning the part affected. Hate is the element of poison, love of healing.

The same principle and process will apply to the weak eye, the deafened ear, or any ailing organ. Will at times your affection direct to the ailing member, and in that spirit ask it to recover its strength. Be not deterred by the apparent simplicity of this statement, but try it. If you are impatient and angry with eye or ear for not being perfect in their office, you do but throw that element of impatience on those organs. You fret and annoy them in their efforts to do their best. There is as yet no such thing as a relatively perfected life among our race. That would signify a life and a body without disease or pain, a life without the present form of death to the body. The relatively perfected life means a life whereby a mind or spirit has grown to, or gathered, the required power by simply asking or praying—in other words, by

setting that mind as a magnet in the proper attitude to attract power, so that it shall be able constantly to recuperate the body with fresher, newer, and finer material; even to put this body on or take it off, to materialise it at pleasure, as did the Christ immediately after his crucifixion. The Jews had only destroyed his material organism. The spirit of Christ had power to reclothe itself with a new body. Of this another recorded illustration is the prophet Elijah's assumption to heaven. That which his companion Elisha saw was Elijah's spiritual or finer body, the counterpart of his material body; it was of such fine element that it had come into the domain and could make use of an attraction not yet recognised by our scientists—the attraction or power which draws upward, being the opposite of the attraction of gravitation, which draws downward or toward the earth—in other words, the Attraction of Aspiration.

Every thought or desire of ours to be nobler, more refined, more free from ill-will to others, to do others good without exacting conditions, is a force of unseen element which does actually draw upward—in other words, away from the earth or any form of that cruder type of spirit seen by the physical eye, or apparent to the body's touch. You draw this aspiring order of thought from the higher realms of spirit or element every time that you wish, pray for, or desire it. You are drawing to you then that which incorporates itself with your body and spirit; it commences literally to take you toward the realm and element of greater, broader, purer life, existent in zones or bands about our planet. It will, as you persist in this aspiring thought, make you stand more erect. The phrase

"an upright man," or woman, implies that the effect of this unseen element, thus brought by aspiration, makes you physically as well as spiritually upright. It lifts every physical organ into place. It is the thought-current drawing from above which expels the mood of impure or immature thought, the mood of unwise or personal selfishness which seeks only personal gratification without care of others. The mood of gloom, discouragement, self-depreciation comes of the overruling attraction of earthly things.

When you are ruled by the attraction of gravitation—in other words, the attraction of material things, it will tend to make your shoulders rounded and stooping, your head bent, and your eye downcast. Your heart will also in some way be literally bowed down through grief, worry, anger, or some form of immature thought, coming of seen things or cruder forms of spirit. Every organ of the body will be similarly displaced and tend toward the earth. There is always between things and forms material and things and forms spiritual, an exact, literal correspondence. The shape of every man and woman's body, the expression of the face, their every gesture and mannerism, to the crook of a finger, and their physical health, are an exact correspondence of their spiritual condition, or, in other words, of the state of their minds. They are a duplication in seen matter and movement of what they are thinking in unseen matter.

As you are ruled more and more by the attraction of aspiration, or the desire and determination to conquer all the evil within you, which is the only way to conquer any and all evil outside you, your

form will in accordance grow more upright, your eye will be more open and uplifted, your heart will be raised up, your cheeks will bloom with fresher colour, your blood will fill more and more with a finer element, giving to your limbs strength, vigour, suppleness and elasticity of movement. You are then filling more and more with the Elixir of Life, which is no myth but a spiritual and realisable possibility.

Our race hitherto has been dominated by the attraction of physical things. It has said that there is nothing in existence but what can be seen or felt by the outer, inferior senses, and consequently there has been nothing else to us. A man may perish of thirst surrounded by springs of cool water, for if he know not of such springs there are none for him. Our condition has been analogous to that. With the more perfected race of the future on this planet there will be no painful death of the body, as at present. Every such painful death is the direct result of sin, the transgression of the Law of Life. The ending of the body of the future will be the birth or development of a new physical body, for which the old one shall serve as a shell or envelope until the new one is ripe and ready to come forth, in a manner analogous to the development of the moth or butterfly from the cocoon. Such growths and transitions will take place at lesser and lesser intervals, until at last the spirit will attract from surrounding elements a body to use so long as it pleases on this stratum of life. This is the condition foreseen by Paul when he said: "O Death, where is thy sting? O grave, where is thy victory?"—and again where he writes: "The last

great enemy which shall be overcome is Death." We quote Paul because no ancient teacher has more plainly foreshadowed these possibilities than he. Undoubtedly they were known to others, both in the recorded and unrecorded human history of this planet, which stretches back to periods far more remote than those inferred of the Mosaic creation.

These truths, these possibilities of avoiding decay, death and pain, of growing into and taking on a newer and newer body, and newer, fresher and more vigorous life, affect us vitally to-day. We must not regard these statements as concerning only a coming race in some far distant future. They are possibilities for us. We have powers for bringing to us new life and new bodies. If you are not told of these powers, how can you ever use them? You are then as a pauper having, unknown to himself, a thousand-dollar bank-note sewn up in the lining of his ragged coat. This knowledge is for you the "pearl of great price." You cannot sell this pearl. You cannot trade it for that of your neighbours. You cannot accumulate your neighbour's powers; you can only grow and use yours and yours alone.

You wonder perhaps and say: "Can these marvels belong to our commonplace age and time?" But ours is not a commonplace or prosaic age and time. It is only our lack of seeing clearly which may make our time seem commonplace. We live surrounded by the same elements, and we are in possession of the same powers, to greater or lesser extent, whereby the three young Jews passed unharmed through the fiery furnace—whereby the Prophet Daniel, through exercise of the superior force of human thought

quelled the ferocity of the lions in the den ; whereby Paul shook off the serpent's venom ; whereby the Man of Nazareth performed his wonderful works. "Was not this God's power?" you ask. Yes, the power of God, or the Infinite and incomprehensible Spirit of Eternal Good, working in and through these His children, as the same power can work in and through us the more we call it to us, demand it, importune it and depend upon it. It is simply the power of the higher mind over the lower or cruder mind. All seen element, or, as we call it, matter, is expression of the lower or cruder mind. Rocks, hills, clouds, waves, trees, animals and men, are all its varying expressions. The power of mind over matter means the power of the higher mind over all these expressions of the lower mind.

The aspiration, the earnest prayer or demand to be better, to have more power, to become more refined, will bring more and more of the finer elements and forces ; they are spirit to you. But the motive must be the natural, heartfelt, zealous wish to impart what you receive to others. You cannot invoke the fullness of this power if you intend living only for self. You may get it to a degree and accomplish much by it. Your demand, if living only for self, may bring to you houses, wealth and fame. But the demand based on the selfish motive will in the end bring only pain, disease and disappointment.

GOD'S COMMANDS ARE MAN'S DEMANDS

LIFE is a science which has no end. There is no stage in existence when we can say: "We are finished." The thing that we imagine we comprehend and understand to-day may have, to the awakened and ever awakening mind, a new meaning to-morrow, and will have still newer and newer interpretations in the future. The thing bringing us evil to-day may bring good to-morrow. That depends upon our knowledge of its use. Gunpowder is dangerous in the hands of a boy. It is not so dangerous as used by a skilled blaster. Again, the thing that we think to be for good to-day we may find an evil to-morrow.

The word to which we attach a certain meaning to-day may have an entirely new meaning to-morrow. Ideas cannot be expressed merely by the sound of certain letters and syllables. As our mental vision grows clearer and clearer every word in the language will have a new meaning for us. These meanings cannot be found in the dictionary. There is a language of ideas which words can never fully express, and no dictionary can keep pace with it.

It is impossible for man to ask of the Infinite in the tone of an abject beggar or a grovelling suppliant when he realises that he is a part of the Infinite.

As a part of the measureless whole, he can demand. As a part he cannot command that Power which has no beginning, no ending, and is not compassable by any human mind. But to get more and more of God in us—to be a greater and growing part of the Supreme—to get true knowledge from all things about us, we must have a mind ever in the attitude of demand. The word does not imply calling on the Supreme Power in the tone of the robber who demands “your money or your life.” It implies no insolence or lack of reverence. It does imply an imperative desire on our part to be one with God, the Infinite, though the mind reels when it vainly endeavours to comprehend that power which has no ending in space.

Every sentence in the Lord’s Prayer has in it the character of demand. Such phrases as “Thy kingdom come,” “Give us this day our daily bread,” “Lead us not into temptation,” and “Deliver us from evil,” are imperative. The phrases “Give us,” “Lead us,” “Deliver us,” have not the tone of abject supplication. They have the tone of demand. They are in accordance and consistency with the Christian precept: “Ask, and ye shall receive; knock, and it shall be opened unto you.” The words of Christ: “Thy will be done on earth as in Heaven,” do not beg of the Infinite as a special favour that His designs and plans be carried out. They are earnest demands made to a Power and Wisdom which He recognised as infinitely greater than his own.

When a soul is thoroughly awakened and cries out: “What shall I do to be saved?”—that question is past the bounds of supplication. It is in the

spirit of earnest demand. That is the spirit which the Supreme Power requires before it can give us what it insists on giving us and what the Supreme Mind knows that we most need. When you would do some individual a genuine good you want that person to appreciate thoroughly the value of what you have to give and to be alive keenly to the good which it will do him. His is then an earnest demand for such favour. The Infinite requires of us the same mood of earnest demand for the good that He will do us.

It does not imply lack of respect for us to say : " As a part and belonging of the Infinite Mind, I demand of that exhaustless whole all the wisdom and power that I can receive and appropriate for the hour. I demand still higher and more God-like qualities, for in proportion as God makes better and happier the part which I express of Him, the more can I, that limited yet ever growing part, reflect back such glory. I must act out and express whatever of the Infinite I am." There is no supplication in the word must.

In the working of what are called miracles, when Christ put forth in words a force of thought for their accomplishment, he did so in the spirit of demand. " I say unto thee, arise ! " were his words in raising the dead. To the elements, when he calmed the storm, he said : " Peace, be still ! " Ages before Christ, results, accomplished seemingly without the domain of natural law, came in response to the imperative demand of certain individuals. Moses required the waters of the Red Sea to retire and make a passage for the Israelites. He smote the rock and demanded the water to flow from it. Joshua said

imperatively: "Sun, stand thou still upon Gibeon!" Read the history of all these results, and you find them coming with the imperative or demanding thought of the individual through whom they are done.

We repeat again those words: "The individual through whom they are done." A miracle comes of a force or thought working through an individual as through a channel. It is not done by the individual, but by the force or thought coming from the Supreme and acting through the person as steam acts on the engine. The locomotive of itself does not draw the train. It is only a machine for the power of steam to act on and through. We stand in somewhat similar relation to the Supreme Mind. As we demand power of that Mind, power will come to us and will work results through us. A thought has power to work results in proportion to the amount of demand put into it. The Supreme Power applies such force of demand—not we. The more of truth in the thought, the more is there of the Supreme Power in it, the more is there of the quality of demand and the greater are the results coming of such thought as it acts and works through the individual. The inspiration which invents or accomplishes great things, that which is called Genius, comes of the force of demand. It is an imperative thought, or force, acting on the individual and constraining him to write, to invent, to act in some way that which never was done before.

Such thoughts or forces acting on Shakespeare compelled him to write and express ideas in a material form. He, of himself, did not make those

thoughts. They came to him ready-made. Nor could he tell how they were made. They came knocking imperatively at his door, demanding admittance and utterance in words. He would have been miserable had he been denied the pleasure of writing them. His works came of the same power which has accomplished all miracles, ancient or modern; it was the power of an idea acting on the individual and demanding expression in some material form. Such thoughts give the individual no rest until he commences working them out. They forced Watts and Fulton to recognise and apply the force of steam. They forced Franklin and Morse and Edison and others to work out the miracles wrought seemingly by electricity. Such thoughts have compelled every inventor, every discoverer, every poet, every writer, every artist, to those inspirations and results which are as much miracles as are those told of in the Mosaic and Christ records. They are the commands of the Illimitable Mind in the limited intelligence, and such commands come in response to the demands of the limited or human intelligence.

A greater force of thought than ever is coming to this planet. It is in its nature demanding and imperative. It will show man a new life, a new meaning in life and a newer and better way to live. It will abolish very much of what we now deem indispensable to our comfort and convenience, for it will show us a better way. When the railway came, with its thirty miles per hour, it demanded the abandonment of the stage coach, with its ten miles per hour. The railroad is the better way until something superior arrives. The more we become

channels for the Supreme Power, the more will be done through us. We may become such channels increasingly by keeping in mind the idea that we are those channels and demanding that the Infinite Mind shall work through us more and more.

In healing ourselves, for instance, we need to demand of the Infinite Mind that a positive, imperative thought of health shall act on us. But we must not of ourselves try to manufacture such thought, or make it imperative. That is the business of the Supreme. Otherwise, it is the individual who is vainly trying to usurp the functions of the Infinite. We have nothing to do but keep quiet and receive what God sends us.

We say in substance to the Infinite Mind: "I demand that your will be done with me. I demand to be made whole mentally and physically, for wholeness (holiness) is the characteristic of the Infinite, and I, being a part of that vast whole, demand wholeness. But I do not prescribe or direct the Infinite how I shall get perfect health. I will not say that I want my limbs, or my stomach, or any special part of me, made well immediately, for the wisdom far greater than mine, acting on me, may, for some purpose which I cannot now understand, seem to retard the recovery of parts that I deem so essential, knowing that much else must be done before perfect health is realised. I demand of the Infinite that it shall take care of me. I surrender myself up to that care, as I would obey the suggestions of a skilled physician in whom I had perfect confidence. I do not demand of the Infinite to be cured by the method which I think best. I do demand to be

cured in such way as that Higher Wisdom thinks best."

A thought like this is an imperative force for health acting on you. It comes as demanded of the Imperial Power ruling this universe. Can you, the smaller part, make it as imperative and powerful as the measureless power of the Infinite? A demand like this taps the inexhaustible source of all thought and wisdom. It puts you in connection with the measureless wisdom. It brings then from time to time other imperative thoughts to act on you for perfect wholeness and a never-ending health. As so brought one after another, as they become parts of you, your eyes are opened to see clearer and clearer; you may then be amazed to look through those new eyes with your new mind and realise what foolish things your self of the past has tried to command God to do for you.

A thought, and the act accompanying that thought, to accomplish results must be positive or imperative. You cannot drive a nail properly in an undecided, halting, hesitating frame of mind. You cannot send the hammer with any force straight to its mark unless your mind goes to that mark first, with similar directness of purpose. You must demand that it goes there with such directness. You pray that the hammer should go in such manner. You pray in every positive act of your life, great or small, and when you pray you demand. If you pray like a beggar, fearing that in using the hammer it won't hit the nail unless the Deity sees fit that it should, the chances are that you will miss that nail many times.

The element or thought called down in the old-time Methodist revivals, which wrought such peculiar physical results on the participants, came in response to imperative demands made by many people at once, such as these: "O Lord, come now!" "Send down Thy power now!" This co-operative demand, made by hundreds at once, did bring to them temporarily a different thought-element or atmosphere from that in which they ordinarily lived. It stimulated them. It filled them with excitement. It swept over those assemblies a great spiritual wave. It prostrated men, women and children. It sent some into trances. It filled some with the deepest grief and others with a frantic joy. It was a real thing or force brought to them by means of the power of the demand which they put out. Nor did this power or element so generated come until the abject tone of supplication with which the meetings often commenced rose from begging to entreaty and from entreaty to the positive demand of—"Lord, come now!" "Lord, come quickly!"

It was the cruder working of a spiritual power. It was the same power as that manifested at Pentecost, when those gathered together in an upper room, "all with one accord in one place," heard a sound as of a mighty rushing wind, while cloven tongues, as of flame, sat upon each of them and they commenced speaking in languages not their own. This power comes not of culture or learning. It came to the Methodist camp meeting of fifty years ago among simple, uneducated people. To-day these manifestations or "outpourings of the Spirit" are not so common. They are not popular. The strong emo-

tion, convulsions and outcries of the old revival meeting are not encouraged. The religious revival of to-day must be kept within certain bounds; the outpouring is checked and regulated to propriety.

The more staid and less emotional sects never can bring this force down to act on them because they do not ask for it positively. They do not importune for it, and we find in the history of modern religion that when the sect originating in this enthusiasm and fervour grows away from it, it becomes formal, cold and dead. We find that the vitality of the churches has from time to time to be restored and drawn from some new sect, always coming of the less cultured and more emotional element, and this goes back to a spirit akin in fervour to that of early Methodism; it demands imperatively, with cries and shoutings, for the Spirit to be poured upon them. Such spiritual outpourings come only in response to the call of earnest demand. The spirit of demand is a Divine Law. It acts on all created things, to make them finer and better. It has brought this planet and all things on it from the chaos and crudity of countless ages past up to its present degree of refinement. It cannot be checked. When you would force it back, it returns with more power and in a different form.

A great and silent demand is to-day going out from millions of hearts. Those hearts are silently saying: "Our religion does not satisfy us. It does not heal the sick; it does not give us sound bodies; it gives us nothing tangible concerning a future existence; it makes no new revelations. No signs and wonders accompany the preaching of the Word. Our friends

go one by one. The grave closes over them, and when we ask concerning them, we get in reply only the stereotyped generalities." This great, silent demand of many thousands is going out night and day. It is a mighty, unseen force, acting and bringing results, whether those who make such demand keep it always in mind or not. Forgetfulness for a time of the thing demanded does not lessen the working power of the demand to draw to us the thing demanded.

This demand is in many who would not dare to tell it even to themselves. We often try to beat back thoughts and longings which come to us; but they do come again and again. They will not be beaten back; they are imperative forces, knocking and asking for admittance; they may so come for years before they are expressed in words to others. Perhaps our first verbal recognition of them is when we hear them talked out or written out by another, and then we say in surprise: "Why, I have been thinking those same thoughts for years." This silent demand is to give a higher meaning and interpretation to all forms of present religious beliefs. These beliefs are founded in truth. But truth never stands still. It is ever broadening, widening and "making all things new." Religion, or the Law of Life, is not as a post in the ground, rooted to one set interpretation of the Word of God. It is as a tree eternally living and ever putting forth new branches and leaves.

Silent demand works more powerfully than if spoken. The mood or frame of mind which makes it, never ceases, though it may at times be out of

the material memory. The individual does not originate this imperative thought acting on him, nor does he operate it. It comes to him as a creation, a force from the Supreme Power. It works on him and will renew him in time. The Infinite is ever sending thoughts to this planet which change it, and the people on it, into newer and still newer beings, even into happier beings. Such thoughts are forces which will not let people fossilize on any treadmill of belief. They make people see injustice and absurdity. These commanding thoughts are as rays of clear light darting into dark cellars. To-day they forbid imperatively that persecution of one sect by another which went on in this country two hundred years ago. They have changed the hard, relentless, avenging Deity of sixty years since into a conception more gentle and merciful. They are the commands of the Infinite, saying to us: "You must know more of me. You must cease to worship a sound, a word of three letters, and worship me by a daily increasing admiration and appreciation of the millions and millions of ways in which I express myself through material things. Demand of me the power, and I will make newer and ever newer senses which will cause you to see and feel new things and new sensations in leaves and trees, rocks and stones, the sun, snow and rain. I will so refine you that you shall be conscious of powers and forces, and things of beauty all about you, of which you now have no conception. I will give you power over your body, so that you cannot lose it, and I will make you realise that the last great enemy to be overcome is Death."

Man has made for himself a cringing, fawning, self-abasing mood of mind when he would approach God.

He has made for himself a God who takes pleasure in being worshipped in the mood of beggary and self-abasement. This Deity is modelled after the Oriental potentate, whose subjects must prostrate themselves before him. This Deity, who changes little from age to age, is the very result and outcome of man's not demanding to know God. When he demands—the dimensions, the powers, the belongings, the more and more wonderful attributes of the Infinite Mind, as expressed in earth, tree, rock, animal, the sea, the air, the sun and stars—in a word, his conception of Deity will widen and ever widen before him as the horizon expands when we ascend the mountain. He will, through such demand, get more and more of God manifested in himself, and have more and more of the Supreme Mind literally materialised in his flesh and blood. When men and women call themselves "unworthy creatures" and "miserable sinners" they are helping to make themselves so. What we think and call ourselves, that also we make of ourselves.

Every man and woman represents a part, an expression, of the Infinite Mind. Every spirit is a part and belonging of the Infinite Spirit. The Infinite Spirit holds all knowledge, all power, all wisdom. Then to us, as parts of the Infinite, belong knowledge, power and wisdom, in so far as we can receive and appropriate these. Shall we then beg or supplicate for them? Shall we make a God of whom we are no part, humble and abase ourselves before that God and call ourselves "miserable sinners" or "unworthy creatures," "unworthy of his slightest favour," and then beg for that favour. The Infinite Mind knows no cringing beggary or self-abasement. It would

have every man and woman like unto itself. Then why do we hold ourselves as "beggars" when we ask of it? We insult in so doing the Infinite of which we are parts. We lessen for a time in so doing the power of the Infinite to work through us. To lack respect for ourselves is to lack respect for as much of God as is manifested through us in the flesh.

The beggar wants from you something for which he can give no adequate return. He stimulates your pity or sympathy to give him something. If encouraged, his tendency is to depend entirely on beggary in some form or other. Beggary is an untruth and a sin. It is against the laws of the Infinite, and proves itself so from the fact that the beggar becomes less and less sustaining. He grows only a leech, open-mouthed, taking in all and giving nothing back; he loses true pride and spirit; he becomes blind at last to scorn, slight and insult; he is willing to be a permanent object of pity.

The Supreme Mind says to us: "I command you to bring out more and more the God in yourself. Gods are not slaves or beggars; demand then of me God-like qualities; demand of me the power of perfect independence; demand of me then power to glorify me. In other words, all happiness coming to you through demand makes all things happier. Then you make adequate return for what you get. You cannot command me, the Infinite; I am inexhaustible, measureless, without beginning or end, metes or bounds." That blind, cringing, fearing spirit, which abases itself before the Supreme, is not reverence. True reverence is based on the amoun

of our appreciation and knowledge of the wonderful, never-ending powers and qualities in the Supreme. The more of this knowledge and appreciation that we demand, the more must we reverence the Endless Mind—the I Am, and I am of Infinity.

APPENDIX

BEING A SUMMARY OF THE ESSAYS NOT INCLUDED IN "THE GIFT OF THE SPIRIT" OR IN THE PRESENT VOLUME

THE essays of Prentice Mulford which have not been included in this or the previous volume are those which remain over after the best selection that I have found it possible to make. All care notwithstanding, that selection involves, as I have shown, much repetition in the order of ideas, as in the formal and verbal order, and the same recurrences of thought and mode of expression will be found in the excluded papers, indicating that, intellectually and intuitively, the writer was restricted in respect of his horizon. Those of their subjects, moreover, which furnish some novelty of title, and pegs on which to hang the particular class of reflections which was ever present to his mind belong sometimes to a lesser degree, as compared with his other work, and could, I think, in most cases be spared altogether with advantage. The short synopsis of each which here follows will serve every purpose of the English reader, and the literary remains of Prentice Mulford will be reduced in this manner within the compass of two moderate volumes, being the full extent of the dimensions which, strictly speaking, they should not have exceeded originally. The summaries are printed in the chronological order of the essays, which was not followed in the two series themselves, where some attempt has been made to put each unofficially into a certain order, though regular classification was impossible. It should be added that they are given in the words of the writer, so far as this course has proved practicable.

THE LAW OF SUCCESS

Success in any business or undertaking comes through the working of a law: it never comes by chance. You can, as you discover the law, make of yourself whatever you please. Your thought is your real power; as you learn how this power acts, as you learn how to use and control it, you will do more profitable business. Your prevailing mood or frame of mind has more to do than anything else with your success or failure in any undertaking. So long as you are in a confident, determined, serene frame of mind, having some special aim in view based on right and justice, so long are you moving in this way the strongest, though silent, power of your thought in attracting to you the persons with whom you need to co-operate. If you wish to gain through deceit and craft, you can do so. By the same law, you will attract deceitful and dishonest thought, but the dishonest are certain to injure each other at last in some way.

II

HOW TO KEEP YOUR STRENGTH

An important means of increasing physical and mental strength lies in the training of mind and body to do one thing at a time, putting aside all thought outside the matter in hand. Train for concentrated power in each individual act. Pray for it, wish it, demand it. Open your mind to it, and it will come to you by degrees. Think at regular intervals of the word Concentration. A word is the symbol of a thought. By so doing, you connect yourself with the current of constructive thought in the universe, and you draw the desired element from it. Every atom so drawn is an additional stone in the solid foundation that you are laying, though it may require time before that foundation is apparent to you.

III

THE ART OF STUDY

Committing to memory words, sentences and rules is not getting ideas. It is simply memorising. The memory is useful only to hold what is grasped by the spirit. Every person, to learn quickly, must throw himself into a certain mood of mind. If you would learn any art, learn it in your own way—in the manner that your inspiration suggests. Do not be over-anxious because you do not advance in any calling as fast as you wish. You can learn anything if your mind be persistently set upon it. Then wait in peace: the art will come to you. Remember that the mood of repose, of unruffled and serene mind, is the mood in which all manner of discovery is made, in which ideas are received. It is in this mood that the spirit becomes as a magnet; as its forces are drawn to a centre, their power of attracting ideas becomes greater, increasing continually by exercise.

IV

PROFIT AND LOSS IN ASSOCIATES

You need not be influenced or controlled by another's thought, if you earnestly desire otherwise. Such desire is a prayer. Prayer is the aspiration of your spirit to be set free from everything that can cripple its power and happiness. Let your associations be in those channels where your thought is most appreciated and applied. If people improve rapidly through your association, if they take the truth which you give, if they try to live up to it, they are your near spiritual relations. They make, with such improvement, a certain life or quality of thought peculiarly their own. This will be absorbed as a nourishment and strength for you. You are then giving and receiving to advantage. There are no eternal separations for those who are building up their spirits of similar elements of thought; they grow ever closer together, building into each others' hearts and always enriching each other. They separate with the assured certainty of meeting again, only to find more and more in each other.

THE SLAVERY OF FEAR

To work and live in fear of the poorhouse is to be in the poorhouse. You would not feel so poor if you were actually there. To live in such continual fear injures mind and body. You cannot think your clearest thoughts so long as you are in the slavery of any fear. Clear thought and plan will show value in dollars and cents. Fear cripples the spirit and diseases the body; it has become a fixed habit with millions. How should we get rid of fear and the rule over us of other minds crippled thereby? Attack the object which occasions it. See yourself brave, see yourself calmly defying whatever you fear, be it a man or a woman, a debt or a dreaded responsibility. Such thought will give you strength. Demand more courage; pray for it; and the quality of courage will come to you; and what so comes can never be lost.

VI

SOME LAWS OF HEALTH AND BEAUTY

The law for beauty is the same as the law for perfect health. Both depend entirely on the state of your mind, on the kind of thoughts that you most put out and receive. Any form of decay, any form of weakness, anything in the personal appearance of a man or woman which makes them repulsive is because of their prevailing mood of mind. If you are ever building in your mind an ideal of yourself as strong and healthy, you are drawing to you more of health and strength. Persistency in thinking health is the cornerstone of health and beauty. Of that which you think most you will certainly be.

VII

MENTAL INTemperance

Intemperance means the improper use of force. The worst intemperance of to-day is that coming from hurry or impatience, the attempt to crowd so many things into a short period. The hurried mood runs its line of disorderly

thought from one act to another and leaves its traces on all. You may seem apparently successful, but in your haste there is not a whole success: what you gain in dollars you are surely losing in health. Every impatient act costs an unprofitable outlay of force or thought; every impatient act is devoid of plan. It expends more power than if it had been deliberately schemed, and strengthens the habit of waste in doing all things. This habit will bring you weakness and loss in every direction; when you have conquered it you will have made a great stride towards power. Cultivate control and repose, and you will have a continual gain of strength.

VIII

CO-OPERATION OF THOUGHT

The evolution of our forces can be assisted greatly by the aid of others similarly desiring force, and desiring it in the same spirit. We need each other's co-operation through the silent power of thought. So far as possible, such thoughts should be given by each at the same time. This is the first step to bring you in spiritual communication with such minds as will cheer, feed and sustain your own. To no force in the universe belongs such power as that of minds united in one purpose. The higher the motive, the greater this power. It is silent, it moves mysteriously, it makes no open opposition; without external organisation, it will unite people, all over the land, who in mind, refinement and tastes are suited for such union.

IX

THE RELIGION OF DRESS

The tasteful arrangement of clothing for the body must come from within; it is the spirit that dresses the body. The more that you invite the thought of order, neatness, grace, the more such thought will flow toward you; it will express and prove itself in every act, in the arrangement of your clothing as in all that you have and do. It will build itself more and more into your nature, and the results of that incorporation will be expressed in your face.

X

USE YOUR RICHES

The idea has prevailed for ages that to attain the Kingdom of Heaven one must necessarily live poorly. In the future, on the contrary, those who, through their ever-growing spiritual power, have drawn nearer to God will attract and enjoy the best of every good thing. It will be, however, to enjoy and not to hoard. When you have no present use for your palace, give others the use of it, or it will become your poorhouse. The rich man who, knowing the law, has the power of attracting the world's best, not only that he may use it himself but may contribute to the goodness and happiness of all, lives already in the Kingdom of Heaven.

XI

THE HEALING AND RENEWING FORCE OF SPRING

In the early spring of every year there comes on this planet a force from the sun which affects all organic life, but that of man especially; man absorbs most of this power; in the future he will absorb far more, and to greater advantage than at present, as he learns to place himself in the best states to receive it. To receive the fullest benefit of the healing and renewing element of spring, you should rest whenever you feel like resting, whether it be the middle of the day or of the night. Otherwise, you prevent this healing and recuperative power from acting to its fullest extent on the body.

XII

THE PRACTICAL USE OF REVERIE

One of the greatest sources of power and health, both of mind and body, is the ability to dismiss all positive thought at will, to sit perfectly quiet physically, to pass—if but for a few seconds—into a dreamy state or reverie. Sixty seconds of reverie or meditation are sixty seconds of actual rest to mind and body. As you cultivate such mental rest, your

mind will grow to such power that you can induce sleep or a state of repose at any time. Reverie, like any other faculty, can be developed to excess. There is an equilibrium to be established between our positive and negative forces, so that we can pass into either state at will, and at any time or place. In this way you are constantly resting, even while you work with mind or body, and so nicely can this equipoise be adjusted that you may always receive a little more force than you expend, thus keeping ever a reserve of strength.

XIII

SELF-TEACHING

The desire to accomplish is a proof of ability to accomplish. On whatsoever the mind is fixed persistently, that it is carrying out; towards that it is growing, even when the object is for the time being forgotten, even when we are asleep. To succeed in any undertaking keep it persistently fixed in mind, and then study to make the effort for its attainment a matter of recreation. This is not as easy as it may seem; it involves a continual prayer for patience. None of us know what is in us till we try to bring it out. We are treasure-boxes, holding wondrous powers. Man gains his ends by spiritual law, and this law can be used for all purposes.

XIV

HOW TO PUSH YOUR BUSINESS

The advancement of any business begins first in the mind. Those who dare to take responsibilities are those who succeed best. Responsibilities need not bring anxiety. Spiritual power dismisses thought concerning them until it is proper and profitable for it to arise. Business can be pushed successfully without making yourself its slave. When mind and body work harmoniously, the greatest force is developed. Two hours daily of such force properly applied in a business will accomplish more than ten hours of pottering about.

XV

THE RELIGION OF THE DRAMA

The drama, when properly used, recreates and invigorates minds. The use or benefit to people in any art is the religion involved therein. Religion means the law governing all things—ruling all human life to greater and greater happiness—the law of the Eternal Spirit of God, of which Spirit we are partakers. In the cultivation and expression of every talent we glorify and manifest God on earth.

XVI

THE USES OF SICKNESS

The right method of treating those states of the body which we call sickness is to desire earnestly an increasing faith that all disease is an effort of the spirit to purge itself and to expel from the body that which has become too gross for the spirit's use. Governed by this desire, the body will come out of the trial refined and strengthened. Flesh is heir to no ills save those bequeathed thereto by the spirit in ignorance; once in the truth, the spirit will bequeath it only increasing life. When the god within us rules the old self completely, all tears are wiped from our eyes.

XVII

WHO ARE OUR RELATIONS?

Physical relationship has little bearing on real or mental relationship. Those who can furnish this are your true kindred. Every order of mind must have association with a corresponding quality of thought, or it will suffer; but blood-relationship has little office in this ministry. The spiritual consanguinities of many merchants, mechanics and persons of other callings are their brothers in business; they are stimulated by the thought-atmosphere furnished by these relatives, and this they furnish in return.

XVIII

THE USE OF A ROOM

Every person should have a room set apart entirely to himself, and great care should be taken regarding those who are admitted therein. You need one place in the universe to which you can retire and shut out everything else. In a room so consecrated to yourself, you can open the door to the higher current of thought, and before long it will be filled with such thought. Where the conception of justice and goodwill predominate in any place, there will power be generated, and whether your concern be art or business there will the plans for success be presented more clearly than elsewhere.

XIX

HUSBAND AND WIFE

There can be no whole nor happy life without a complete marriage. No part of the husband's life can be left safely out of the wife's liveliest sympathy; no part of the wife's occupation can be left out of her partner's sympathy and care. The exclusive world of women is as unhealthy and unnatural as the exclusive world of men. The divided spheres in which so many husbands and wives now live accelerate disease and death. "He created them male and female," and the masculine and feminine thought must be blended in all interests, all business, all recreation, even in all life.

XX

ALCOHOLIC INTEMPERANCE

The appetite for liquor can be controlled through the exercise of a certain mental law, which is within the reach of all. It can be used by the sufferer and by his friends on his behalf. It is the law of silent demand. The desire of one or of many to rid another of an injurious craving is a co-operative prayer of the greatest power; by diffusing the

thought of control we can help another to control himself. Our thoughts strengthen or weaken, encourage or depress each other. If yours is the uncontrollable appetite for liquor, do not say only in your mind : "I will conquer this," but, "I have conquered it." But if your anxiety is for another, think stedfastly that he can govern himself and will do so, using in his regard the prayer of imperious demand.

XXI

THE USE OF SUNDAY

The mind in repose draws spiritual nourishment to recuperate the body. Sunday is the one day for gathering spiritual force, or for the cultivation of this repose. It is a day for close communion with the Infinite Spirit of Good, by laying aside our material part and allowing our spiritual being the better opportunity to assert itself.

XXII

GRACE BEFORE MEAT

The mood in which you eat is of far more importance than the food, assuming that the food is palatable. Grace before meat is the invocation of that thought-current which will bring the mood best calculated to make food serviceable to body and spirit.

XXIII

WHAT WE NEED STRENGTH FOR

You need strength for many purposes of far more importance than anything which can be performed by limb or muscle. Our chief need is the strength to build us into a higher order of beings. The more we call on the inexhaustible bank of Supreme Power for that strength, the more will be given us; we shall go on from victory to victory, from great power and joy to the joy and power that are greater.

XXIV

ONE WAY TO CULTIVATE COURAGE

All degrees of success are based on courage—mental or physical—and all failure on timidity. There is always a bit of fear where there is a bit of hurry. The cultivation of courage commences in the cultivation of deliberateness. To train for courage is to train for deliberate movement in all things. Cultivate, therefore, deliberate act and movement, and thus lay the solid foundation of physical and moral courage. Above all, demand more and more courage of the Supreme Power.

XXV

SOME PRACTICAL MENTAL RECIPES

(a) Be rich in spirit and in mind; presently you will be rich in material things. (b) Live mentally in a strong and agile body, though now your body may be weak. (c) Do not put any limits to your future possibilities. (d) Demand to be freed from all fears. (e) When you do not know what to do in any matter of business—wait. (f) When you are peevish, remember that your mind is sick: demand a mind that is well. (g) In all your aims and purposes defer to the Higher Wisdom. (h) Ask for wisdom to know whom you should receive into close association. (i) Ask night and morning for the highest wisdom.

XXVI

THE NECESSITY OF RECREATION

Recreation is a process for creating anew both mind and body. Every effort that we make, all work that we do can be made a source of life-giving amusement. It is not work that kills people; it is the manner of doing it. Both men and women would be stronger physically were all their recreative effort in each other's company; the elements flowing in thought from each to each give a certain strength and stimulation which are lacking when they are apart.

XXVII

MENTAL TYRANNY, OR HOW WE MESMERISE EACH OTHER

No tyranny is spread more widely and is more subtle than that coming from the control of one mind over others. It is a tyranny which is often exercised unconsciously on both sides. It is possible for you to come under the rule of another person's mind, and to act in accordance with that person's wishes, when you think that you are acting on your own. An uneducated person may be endowed with this stronger force. Be careful, therefore, whom you take into close companionship. If you admit one who is inferior to yourself, your force or thought will be diverted largely from your own undertakings. The thought which is absorbed by you from others, and is then lived out, is the most powerful agency for bringing you good or ill. Thousands of plans and business projects are seriously crippled or ruined from this cause. If we do not well guard our sympathy, but let it go out freely whenever it is called upon, we fritter it away on hundreds and do little good to any one. All this would be very discouraging, but all evil or immature forces are as nothing when compared with the Supreme Power. They cannot endure when you once begin to open your mind to that Power. We need to place our association and intimacy with the Infinite Mind above all individual association. To be one with God takes nothing from your individuality; it increases it. That Power needs only an infinite trust from us, and it will do all the rest.

XXVIII

THOUGHT-CURRENTS

We need to be careful of what we think and talk; thought runs in currents as real as those of air and water, and we attract from such currents the correspondences of our own thinking and speaking. Persons similar in temperament, character and motive are in the same literal tide of thought. In attracting to us the current of any kind of

evil we become one for the time with that evil. In the thought-current of the Power which is supreme for good we may become more and more one with that Power, that is to say, with God. The safe side lies in calling daily for the thought-current of wisdom from the Infinite Mind. If two people were to meet at regular intervals and talk of health, strength and vigour of body and mind, at the same time opening their minds to receive from the Supreme the best idea for securing these blessings, they would attract to them a thought-current of those ideas, and they might be astonished, by the year's end, at the beneficial results, for they would be drawing from the life-giving force. Let us endeavour, with the help of the Supreme Power, to get into the thought-current of things that are natural, healthy, strong and beautiful. The more you get into the thought-current coming from the Infinite Mind, making yourself more and more a part of that Mind, the quicker are you freshened and renewed, physically and mentally. You become continually a newer being. When you commit yourself in trust to this current, and let it bear you where it will, all things needful will come to you.

XXIX

USES OF DIVERSION

All physical ailments are primarily owing to some state of mind. The diversion of thought from an ailment is a great aid to medicine. I am not implying that it is the sole panacea, but it is one, and a most important factor. Other ways will be shown to those on the right track, and shown not so much by others as from within, the only place where the Kingdom of Heaven, of Eternal Life and self-derived Knowledge, is located. Demand, therefore, such diversion of the Supreme.

XXX

LIES BREED DISEASE; TRUTHS BRING HEALTH

The spirit is made of the thoughts which it draws to itself. These thoughts it builds into the body. As the

spirit demands true thoughts, it makes thereof its physical body. Only true thoughts can be forever built into a spirit. When we tell lies, either by word of mouth or by implication, we make those lies a part of our bodies. If we put only untruths in the body, they will destroy it. Ask for true thoughts; ask for power to believe them when they come; ask to believe in a Supreme Wisdom as literally as you believe in the existence of the Atlantic Ocean. Ask persistently and importunately.

XXXI

WOMAN'S REAL POWER

In the Infinite Mind the masculine and feminine elements are equally blended. The spiritual force of the feminine is the other half of the moving force in Nature. Every woman carries in her spirit the divine germ of her superior intuition, or power of seeing truth in the Supreme Mind sooner than man. The aim of marriage is increasing happiness through the development of the spiritual powers of the man and woman destined for each other by the Supreme.

XXXII

GOOD AND ILL EFFECTS OF THOUGHT

Your health, your fortunes, your success depend on your predominant mental condition. If that is hopeful, courageous, buoyant, then you are certain of ultimate success, for you are sending out the force which attracts it. You become a magnet which draws people to aid you, as in return you can aid them. But if you are despondent and gloomy you become a negative magnet, driving the best from you and attracting the worst. The Supreme Power is the Power of Truth, and in communication with this you are a king or queen in the empire of the mind.

XXXIII

BURIED TALENTS

The cultivation of independence and self-reliance must commence in your own mind and by yourself. It is this healthy, vigorous thought, the spirit, essence and strength of Nature and natural things, that will not only benefit you but unfold your latent talents, making you greater and ever greater beings. There are no finalities in the empire of thought.

XXXIV

THE POWER OF HONESTY

Absolute, unswerving honesty carries the greatest power in the universe to bring results in business or out, and in all things. The dishonest mind may gain money through deceit and trickery, but trickery and deceit ultimately bring disease and death to the body. There is a material honesty which prompts us to do what is right by our fellows ; there is a higher and spiritual honesty which concerns our dealings with ourselves, and this reaches much further than that which refuses to steal and pays its bills regularly. It implies an earnest desire to know the right way to live.

XXXV

Confession has a far wider range than telling our faults to another. All Nature confesses by outward signs its sensations of pleasure or pain. The relief given by confession is working constantly in the everyday life of men and women. Success in business is furthered by the principle of confession. The only persons who can serve as confessors to each other are those in the same current of thought. The true husband and wife are the best confessors to each other.

XXXVI

THE ACCESSION OF NEW THOUGHT

New thought is new life. Thus we do not live by bread alone. The consciousness of never-ending growth in improvement is food for the growing mind, other than bread. Yet it is bread : it is the Bread of Life, and is to be desired as our Daily Bread. Old thought—constant repetition of the same thought—must involve decay, sluggishness of mind and body. New light, new knowledge and new results in human life and all that it involves are coming to this earth.

THE END

